

# The Church Messenger

**Diocese of Edmonton**

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**THE MOST REVEREND L. RALPH SHERMAN**

Formerly Bishop of Calgary, who has been enthroned as Archbishop of Rupertland.



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# Church Messenger---Diocese of Edmonton

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## SUNDAY OBSERVANCE

**M**ANY Christian people are puzzled and unhappy about their use of Sunday. They do not want to seem narrow, old-fashioned and puritanical. They do not want to seem to condemn what other people do, nor to set themselves up as better than others. Above all, they fear lest they should alienate young people from religion by making Sunday a dull, unhappy day. Yet deep down in their hearts they are uneasy. Are they using the day aright? Are they throwing away, for themselves and for their children, and perhaps for the whole nation, a precious possession which, once lost, can never be regained? The late Keir Hardie was fond of telling how he once marched through the streets of a town in Belgium, with a huge procession of Belgian trade unionists, carrying a banner inscribed with the words: "We demand the English Sunday. The Workers' Day of Rest."

No one desires to be dogmatic on the subject of how Sunday should or should not be used. But here are one or two considerations which the reader might well meditate upon:

People say, "Sunday is such a dull day!" Is it not rather the dullness of their own minds that they are revealing? Has it really come to this, that there are people who, if they cannot play some game with a ball, and if no professional is paid to amuse them, yawn their heads off? It must be a dreadful thing to have no mental resources of one's own.

People say, "I can't see why a thing which is harmless on a week-day should be wrong on a Sunday." Well, perhaps it is not wrong, but it may all the same be undesirable. There are many things which I do on a week-day which I should not do on a Sunday. Sundays seems to me to have a special and peculiar flavor of its own, and I do not want to spoil it. We have six week-days in each week as it is. If we get a seventh at the cost of losing Sunday, I think we make a poor exchange.

People say, "What a man does or doesn't do on Sunday is nobody's business but his own. Everybody ought to be allowed to please himself in this matter." But I am always suspicious of any argument that is based on a claim that every man can please himself. I have heard Hell defined as a place where every one pleases himself. It is quite certain that more Sunday amusements for some means more Sunday work for others.

Sunday is "the Lord's Day"; see that He gets His due share on that day.

A Sunday well spent  
Brings a week of content.

Sunday should be a day of rest and refreshment for body, mind and soul; give as little work to others as possible.

Sunday has a special, and to those who have gained the taste for it, a very precious flavour of its own do not do things which spoil that flavour.

(CANON GREEN, "This Our Pilgrimage.")



## Holy Trinity To Celebrate Jubilee



The parish of Holy Trinity, South Edmonton, will be celebrating its 50th anniversary on Trinity Sunday -next, June 20th. Canon (Major) C. Carruthers, of Winnipeg, a former Rector has accepted an invitation to be the special speaker on that day. A garden party is to be held on the Monday, followed by a parish gathering in the Church hall in the evening. All friends and all former members of Holy Trinity are invited to be present at these functions.

The first Church of England services held in South Edmonton were conducted by the Rev. C. Cunningham (of All Saints') in the station, and in a small schoolhouse on Whyte Avenue. A church was built in 1893 at the corner of 81st Ave. and 100th Street, and later moved to the present site. The rectory was built in 1902.

The new church was commenced in 1908, and remained as a basement church until 1913 when the present beautiful church was erected.



KAPASIWIN

A happy group outside the main hall.

Arrangements are now being made for the annual Summer School to be held at our Kapasiwin Camp. The School is open to all who are fifteen years and over, and provides an excellent holiday under ideal camping surroundings, as well as splendid religious instruction and missionary knowledge from qualified leaders, in a helpful and devotional atmosphere.

The cost of the School is the same as in previous years—One Dollar per day. There is also a registration charge of one dollar for the School. The cost for seven days at Kapasiwin would be Eight Dollars. We suggest you register as soon as you can. Leaflets with full particulars will be sent out to all parishes within a few days. Why not arrange for a group from your church? Some organizations assist their young people to come.

## Kapasiwin Summer School

11th Annual Summer School,  
Monday, 12th July to  
Monday 19th July

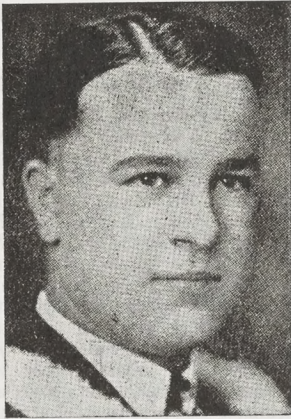
WE HOPE TO SEE YOU AT KAPASIWIN!



## The 1943 Staff for Kapasiwin Camp

Patron .....	The Bishop of Edmonton.
Dean .....	The Rev. W. M. Nainby.
Secretary .....	The Rev. S. Faulks.
Registrar .....	The Rev. E. S. Ottley.
Chaplain .....	The Rev. L. M. Watts.
Recreation and Entertainment .....	The Revs. F. Baker, V. Cole, and J. Low.

The names of all lecturers will be announced in our next issue.



**The Rev. Rollo Boas**

The Rev. Rollo Boas, Vicar of Fort Saskatchewan, Gibbons, and Bon Accord, and formerly Vicar of Wainwright, who has obtained leave of absence from the Diocese, and is now in British Columbia. Mr. Boas will be missed by a large circle of friends within the Diocese.

### REVOLVING RECTORY FUND

The appeal on behalf of the Rectory Fund was made in most Churches on May 16th. The response so far has been most encouraging, and contributions are coming in each day. A list of parish contributions will be published in the next issue of the "Church Messenger."



**The Rev. W. W. Buxton**

The Rev. W. W. Buxton, who was made Deacon at a service of Ordination at All Saints' Pro-Cathedral, on Sunday, 16th May. The Rev. W. W. Buxton will assist Canon Trendell in the work at All Saints'.

## Rural Deanery of Edmonton

### ALL SAINTS' CATHEDRAL

REV. CANON A. M. TRENDOLL, Rector  
REV. W. W. BUXTON, Assistant

On Sunday, May 16th, the Rev. W. W. Buxton was ordained as Deacon at an impressive ordination service in the Cathedral. Mr. Buxton, who is from Emmanuel College, Saskatoon, is now serving in All Saints' Parish, and we hope that he is going to enjoy his association with us in as high a measure as we are going to enjoy having him in the parish.

All Saints' Choir have won fresh laurels at the Musical Festival and in all entries gained good marks and high praise from the Adjudicator. We are very proud of winning the Hamilton trophy, and hearty congratulations go to all the members of the Choir and to Mr. Barford, who after 43 years as organist and choirmaster of the Cathedral, has lost nothing of his energy and ability.

A special Service of Intercession for the National Chapter of the I.O.D.E. was held in All Saints' Cathedral at 3 p.m. on Sunday, May 30th. We were pleased to welcome to that service delegates from every part of Canada. There were about thirty Standards carried by ladies who were all dressed in white, and these were placed along the front of the Chancel. The National Standard was carried to the Sanctuary and was laid on the Altar during the service.



## CHURCH MESSENGER

We are now busy trying to raise our share of the \$5,000 required for the Revolving Rectory Fund. Our task is a big one, and our objective is \$900. If, however, all try to take their part we shall succeed. The response so far from a few subscribers give us good grounds for encouragement.

### HOLY TRINITY

THE REV. W. M. NAINBY

On Sunday, May 9th, our Service was broadcast over CFRN. We were very pleased to have with us at this Service, members of the P.P.C.L.I. for their Annual Church Parade.

Sunday, May 16th, we had with us at our evening Service, members of the J.W.A., Scouts, Cubs, Guides and Brownies. This Service was in keeping with "Empire Youth Sunday."

On Wednesday, May 19th, Confirmation Service was held. A large congregation of relatives and friends of the candidates attended. Twenty-two candidates were confirmed by the Bishop.

### Mothers' Union

There were fourteen members present at the May meeting held at the home of Mrs. Polley. Mr. Nainby reported that the Hymn Books donated by the Mothers' Union had been placed in the Church. Knitted articles were handed in for Social Service. Plans were made for the next meeting to be held at the home of Mrs. Cardy, 9809 88th Avenue.

### W.A.

The usual Business Meeting was held on Tuesday, May 11th with Mrs. Hammett in the chair. We learned with much regret that our President, Mrs. Manahan had undergone an operation, and special prayers were asked on her behalf. We all wish her a speedy recovery. Two of our members regretfully resigned their office, viz: Mrs. Middleton and Miss Smith. Their places will be taken by Mrs. C. P. Ortnier (Juniors) and Mrs. Male (Educational Secretary) who kindly volunteered to take over these duties. Delegates were named for the Board Meeting to be held on Friday, May 28th.

### Girls' Club

This month we have been pleased to welcome three new members, Misses Mary Floyd, Florence Hodgson and Dorothy McKim. We are also pleased to have Dorothy Stevenson back with us after her sickness.

A meeting was held at the home of Joyce Cormick on May 10th. A very pleasant evening was spent by those present.

On May 17th, the Club invited Mrs. Nainby and Mrs. Melrose to their Annual Dinner. This year we went to the "Purple Lantern" and the dinner was followed by a Theatre Party.

### Choir

We are very pleased to have back with us Mr. A. Pryor, who has been seriously ill.

Congratulations from the choir to Mrs. W. Freebury on the birth of a son on Tuesday, May 18th.

We are sorry to report this month, the illness of our past president, Mrs. C. R. Manahan, and

hope it won't be too long before she is back with us again.

Our recent Telephone Bridge and Whist Party was quite successful and we were able to turn in a nice sum towards the rebuilding of Coventry Cathedral.

### Parish Guild

Our last meeting was held at the home of Mrs. Shaw and we made final plans for the Tea which was held in the basement of the Church. It was very successful.

Through the untiring efforts of Mrs. H. W. Tye, Mrs. A. H. Lord and Mrs. Forster, we have a large number of Associate Members.

Our next meeting will be held at the home of Mrs. Lord on May 31st.

### Young Women's Fellowship

We held a spring tea and sale of handwork and home-cooking on Wednesday, May 19th, in the basement of the church. Guests were received by Mrs. W. M. Nainby and Mrs. W. Bull. Those pouring tea were Mrs. H. C. Pettet, Mrs. R. C. Casper, Mrs. M. F. H. Browne, and Mrs. W. L. Hammett. Mrs. P. Roberts and Mrs. W. Saunders were in charge of the home-cooking and Mrs. B. Roberts and Mrs. Marchmont of the sewing. The Tea was very well patronized and it has been decided Mrs. B. Roberts will continue to take orders for sewing and needlework to be completed by the club members during the summer months. The Kindergarten is progressing nicely, and the children have a most happy time, and enjoy their school work.

### Sunday School

Forty-eight badges were presented recently to pupils for perfect attendance. A large number of pupils wrote the G.B.R.E. examinations recently, and the majority passed with very good marks.

The sum of \$50.00 was collected from the Lenten Boxes and this has been given to the Missionary Fund.

Mrs. Tingle has organized a club which started with her Sunday School class. Since then, several more girls have joined. The club has adopted a Sunday School class in a bombed out area in England and is planning to send parcels quite frequently. With this end in view, we have decided to carry on during the summer months, and we are taking up handicrafts, etc., so that donations of odd bits of wool, beads, and bits of lace, will be very much appreciated. Mrs. Tingle's class presented the tableau of the parable of the Pharisee and the Publican at the recent Sunday School Festival, and it was presented again for the Holy Trinity Sunday School.

### Sanctuary Guild

We are holding a Garden Party on Wednesday, June 2nd, at the home of Mrs. F. Cowles, 10556 84th Avenue. Mrs. Nainby, Mrs. Casper and Mrs. F. Cowles will receive the guests. Mrs. Cowles and Mrs. R. S. Evans are convening the Tea, and Mrs. Browne and Mrs. T. Walton are in charge of the home-cooking. We would like our friends to make a special effort to be present as we only hold these functions once in two years.



### 50th Anniversary

Canon Carruthers is to be the special preacher at our Jubilee Services on Trinity Sunday, 20th June. We hope all our old friends will come to the morning or evening services, and also to the social gatherings on the Monday.

### ST. FAITH'S

THE REV. L. M. WATTS

Our news this month includes the Bishop's visit for Confirmation on May 16th. It was an inspiring service. The following members were presented by the Rector to receive the "laying on of hands": Richard Cooper, Marie Field, Peggy Hodges, Betty Hughes, Vernice Penfold, Winnifred Phay, Brenda Phelps, Edna Sparling, Muriel Starratt, and Peggy Walker. John Bishopric was confirmed privately on May 1st. The newly-confirmed received their first Communion on May 23rd, and had breakfast together in the hall after the service.

### Sunday School

Most of the pupils of the Senior Sunday School wrote the annual examination paper on the first Sunday in the month. Marks received are encouraging.

### W.A.

A very enjoyable social evening was held in the hall on May 14th. This W.A. effort was a combined Birthday and Patriotic Tea. The hall was gaily decorated and a good number of people attended. A short programme was presented before tea was served. Mrs. Brown and Mrs. G. Davis were responsible for the programme. Pouring tea were Mrs. Tackaberry, Mrs. Nainby, Miss Lillingston and Mrs. Mutter. Mrs. Pattison and Mrs. Cole were in charge of the tea tables. Many people visited the fancy work and apron stall with good profit for both sides. The whole evening was of great value socially and financially, and Mrs. Field, the general convener is to be congratulated.

On May 19th the members of the Afternoon Branch were entertained by the Evening Branch at a regular meeting. A pleasant social time was spent after the meeting and members of both branches considered it a profitable get-together.

The Little Helpers Annual Birthday Party was held on May 26th, under the convenership of Mrs. Macdonald, assisted by Mrs. Field. This was well attended. At the brief service the Little Helpers presented their mite boxes with a total of fifteen dollars for the missionaries for whom they are learning to pray. No formal motion was recorded but by the general behaviour of the children they voted it a grand party and a lovely birthday cake.

The church grounds are presenting a neat appearance, thanks to the members of the Grounds and Property Committees. The tennis court wire and posts have been taken down and most of the grass and dandelions have been given their first trimming.

### ST. STEPHEN'S

THE REV. CANON J. C. MATTHEWS

The St. Stephen's choir will hold an organ recital Sunday evening, June 20, at 8 p.m. A splendid

musical program has been arranged, with men of the R.C.A.F. and outstanding artists of the city taking part.

The Willing Workers group held their May business meeting at the home of Mrs. C. Pridmore. Arrangements were made to hold a tea on June 3, at the rectory, 9537 109th Ave. A business meeting to be held June 10, also at the rectory, will be the last meeting of the season. On May 20, Mrs. Pridmore opened her home for a miscellaneous shower, which was very successful. Mrs. B. Sharpe assisted with the tea.

Twelve new purificators have been made recently by the Altar Guild. Members raised extra funds for the Guild by talent-money, which was handed in at Easter. Several donations, amounting to \$8.10, have been received since the beginning of the year. From the Guild, \$14 has been given to the Vestry.

The 15th St. Stephen's Cub Pack took advantage of recent fine weather and held their first hike of the season, which was declared by all to be a splendid success. All hikers except the Cubmaster were sorry to return, and are now busy advising would-be walkers to go to Forest Heights.

Twenty-two Rangers are now active in the 10th Edmonton Ranger Company, attached to St. Stephen's. They are all working on Wartime Emergency Service tests for Rangers and older Guides. Fourteen of the Rangers were recently presented with A.R.P. certificates issued by the City of Edmonton, after completion of an A.R.P. course of which Sergeant Harry Allen of the R.C.M.P. was instructor. The certificates were presented by Mrs. E. C. Pardee, provincial commissioner. Present at the gathering were Mrs. S. H. Gandier, deputy provincial commissioner, Mrs. Alex Frame, Mrs. Harry Allen, district commissioners; Rev. Canon J. C. Matthews, Miss Matthews, and others. Following the ceremony, the R.C.A.F. films, "That Men May Fly," and "Ferry Pilot," were shown. Any girl, 15 years of age or over, who is interested in active war service, is invited to the Ranger meetings, held Monday evenings, 7.30 to 9.30 p.m., in the hall below St. Stephen's Church.

### ST. MATTHEW'S MISSION

A parishioners' meeting was held May 13, at which the treasurer reported a balance of \$22.04 on hand. The W.A. reported a balance of \$64, and from this amount, the outside of the church will be painted, when the necessary labor and material can be obtained. A recent W.A. sale of work and tea raised \$30 for the W.A. funds.

A new departure at St. Matthew's is the formation of a Junior W.A., for which Mrs. Cliff is responsible. Sister Amelia with Mrs. Stimson as assistant, are carrying on their good work in the Sunday School. They have made it a practise on the first Sunday of every month to bring the children into church to attend Matins. Interest of the children is heightened by giving out the various pages in the prayer-book where the service is to be found at different points.

The congregation was pleased to greet Mr. Selover, who was home for a short time on furlough.



St. Matthew's is indebted to Miss Beryl Barnes for the splendid long red-covered cushions in front of the communion rail. Miss Barnes and her father are presenting across to be used on the Altar. The cross is to be in memory of Mrs. Barnes. All parishioners are hoping to meet Bishop Barfoot at the dedication service, June 24.

### ST. MARY'S

THE REV. A. ELLIOTT

Our last meeting of the W.A. was held in the church hall on Monday, May 17th, when the Rev. A. Elliott gave a very interesting and instructive Lantern Lecture on our Study Book, "The Publishers of Peace." There was a good attendance and a social half hour was enjoyed at the conclusion.

A tea and sale of home-cooking and needle work is to be held at the home of Mrs. J. A. Ross, 11153 64th St. on the afternoon of June 16th, from 3.00 to 6.00 p.m. We hope all who can will attend.

The Junior Choir, under the able leadership of Miss L. Davies, held a Whist Drive in the church hall on April 30. Although there were not as many present as we would have wished, a nice sum of money was raised which will be used for the purchase of Hymn Books for the Juniors.

The Vestry has undertaken to raise money for the renovation of the church hall and letters have been sent to each member. We hope each one will try and do his part to help in this most urgent need.

After an illness of some weeks death came to Ernest Arthur Bradshaw on 19th May. Funeral Services were taken at St. Mary's Church on 22nd May and at the graveside members of the Legion did honor to his memory.

Mr. Bradshaw, who was 83, was well known in the Parish for very many years. We extend sympathy to Mrs. Bradshaw and family in their bereavement.



KAPASIWIN

A morning Study Group among the trees

## Rural Deanery of Pembina

### ST. MARY'S, JASPER

THE REV. W. DE V. A. HUNT

On Sunday, May 23rd, Bishop Barfoot administered the rite of Confirmation to eight candidates at the evening service. The service was well attended. The Bishop spoke to the candidates about the positive aspect of the Christian religion, emphasizing the fact that it is not enough to refrain from doing certain things which puritanical people consider to be wrong. We must be continually striving to do the things which are positively and constructively good and right. The Bishop also spoke about the responsibility of the parents, and pointed out how difficult is the church task if the parents are not prepared to assist in the Christian training of their children.

After the blessing of the candidates the choir sang the anthem "God is a Spirit."

A memorial prayer was said by the Bishop for the Jasper boys who have given their lives in the present war. The flowers on the Altar were given in memory of a former communicant of this church, Sgt. James Maxwell, R.C.A.F.

At the close of the service the Bishop examined the candidates in their catechism and declared himself well pleased with the way in which his questions had been answered.

Those confirmed are: Alan and Donald Clark, Jim Popey, Tom Peterson, Marion Cleveland, Audrey Skeet, Betty Irwin and Elaine Orr.

After the service a reception was held for the Bishop in the Parish Hall. The ladies of the W.A. served the refreshments.

God willing, the Rev. Thomas and Mrs. Boon will arrive in Jasper about the second week in July to take charge of the parish. We hope that they will receive the wholehearted support and co-operation of all Anglicans. Apart from visitors there are enough Anglicans in Jasper to form a good congregation; and it should not matter who may be conducting the service, since God is always there to meet those who come to worship Him. If we go prepared to give (heart and soul, voice and money) He will never fail us but will give Himself to us. We must give liberally of all we have in order that we may receive the good gifts that God alone can bestow upon us. As yet another chapter opens in the history of St. Mary's Church each member should bear in mind that he or she can only expect to lean upon the church if, paradoxically, each is helping to the utmost to support it.

### EDSON AND ST. PAUL'S MISSION

THE REV. W. DE V. A. HUNT

After a visit to Hattonford on Friday, the 21st, where we hear there was a good turnout; and to Wolf Creek, on the 22nd, Bishop Barfoot came to Edson. We were privileged to have him conduct the 10 o'clock Communion Service. His stimulating address and friendly presence are very greatly appreciated, not only by the adults but by the Sunday School children, to whom he gave a brief



# Religion and the War

## VI.—CHRISTIANITY AND RACE

By Rev. Ebenezer Scott, M.A., B.D.

President Roosevelt, in his address to the American people on the birthday of Abraham Lincoln, was pleased to describe the Nazi system as a "philosophy." If it is at all worthy of such a dignified title, we may recall the words of Tennyson,—

"Hold thou the good: define it well:  
For fear divine Philosophy  
Should push beyond her mark, and be  
Procuress to the Lords of hell."

About the same time that President Roosevelt was speaking, Hitler's henchman, Ley, one of the Lords of Nazi Germany—it is with difficulty that one refrains from an exact quotation—was also stating the Nazi position in terms of a philosophy. By their victory in the present war, he said, the German people were to establish the truth once for all that there were superior and inferior races of men.

Hitlerism touches lower depths than idolatry. It cuts right across the vital principle of Christianity. We are back on the old battleground of the early Church, on which St. Paul won his spurs. In Christ there is no distinction of race or sex or class. "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus."

Hitlerism, in its garb of a philosophy, may indeed argue for itself that it is in accord with some of the higher philosophy of the day. If man, as we know him now, is to be viewed, not in the light of creation from above, but of evolution from below, it is only what was to be expected that some races should have reached a higher stage of development than others. We are quick to recognise the superior and inferior breeds of animals, as in the dog and the horse; are they not quite as evident in the different races of men?

Yet, whatever may be the Descent of Man—the title of Darwin's great work—in his mortal body, there is a spirit in man, there is an eternal essence, which corresponds to the Eternal Spirit of God, and which cannot be explained in any material terms. It is this eternal essence to which Christianity appeals. Henry Ward Beecher, who believed in evolution, once said, in his witty way, that whether we were monkeys or men to begin with, there is no doubt that we are men now. The same patent truth in its degree, may be applied to the lower animals; a horse or a dog, whatever may have been the Origin of the Species—another of Darwin's titles—and whatever variants in type there may now be, is a horse or a dog entirely distinguishable from any other animal. But this truth is of infinitely greater consequence when applied to man, with that eternal essence which puts him into a class apart from all other kinds of life. There may be a "missing link" between the animals and man in his mortal body, though it has never been found; but in all that pertains to his true life, to his inmost personality, there is a link which is not missing between man and the Eternal God.

It cannot, of course, be denied that there are grades and varieties of development in particular talents and attainments. But the possession of any one of these,



or of many of them, in a marked degree, does not entitle one man to be considered superior in his essential being to another. As Hazlitt says somewhere in his Essays, the resemblances between men are far greater than their differences; one man may be several inches taller than another, but both are several feet in height. So, one man has certain powers more highly developed than his neighbour, while in some others he is his inferior. This principle extends to races; and we have no right to set limits to the capabilities of any race or tribe which is at present at a relatively low stage of development.

We accept the challenge thrown down to us by Hitlerism. In the name of the British Empire, we will fight for the tradition of raising all subject races to a common level of freedom. In the name of all the United Nations we will fight to extend that freedom to the utmost limits of the earth. Above all, in the name of the Christian Commonwealth, and of Christ Himself, we will fight for the right of every human soul to take its place in perfect equality with all the souls into which God has breathed His Divine Spirit, in the universal brotherhood of man and in the kingdom of eternity.

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## Comments Original and Otherwise

### "Curate"

#### FATHER STANTON AND OTHERS

When Prebendary Carlile, Founder and Head of the Church Army died last September, the Archbishop of Canterbury said "No man in England has done so much for the Church in the past two generations." That was a fine tribute. The reason why Prebendary Carlile did so much was, not because he was a great scholar or a notable preacher, but because he was a great lover of souls.

Another man who did much for the Church in the last generation was Father Stanton, for fifty years Curate at St. Alban's, Holborn. He was in some ways a very different type of churchman from Prebendary Carlile. I have just read a little book published thirty years ago entitled "Father Stanton—A Memoir". He was what might be called an Evangelical Anglo Catholic. The writer of his life story says that one Sunday morning during service he read two letters just received. One was from a High Anglican who wrote, "The service and sermon were more suited for a Methodist chapel than for the Church of England." The other informed him that if he were an honest man he would join the Church of Rome.

I remember hearing Father Stanton the first time I was in London, taking a seat on the side of the church which was assigned for women and being promptly removed. A few Sundays later I went to hear the great Spurgeon. I felt somewhat happier about that bit of ecclesiastical irregularity when I read in the Memoirs of Father Stanton that he studied the sermons of that great Baptist with an interest that never flagged.

Here are some of the sayings of Father Stanton as quoted in the Memoir:

Preaching on the text "Fishers of Men" he said "What a net St. Alban's has been!" Then after a long pause, "And what queer fish we have caught!"

"If you take your religion second hand, then it is easy to lose it; but if you have fought out your difficulties then it will stick."

"The strength of Protestantism has been the preaching of Christ crucified from the pulpit; the strength of Roman Catholicism has been the representation of Christ Crucified in the blessed sacrament, all else is foolishness."

"The Pharisees were like the barren fig tree, they offer prayer without praying; they sing hymns without giving praise; they have opinions without faith. You may hold all the opinions of Christendom and never lay hold on eternal life."

"Knowledge and theology are not enough to save a man. The better you know Christ, the better you are able to crucify Him."

So much for Carlile and Stanton. They are both gone and Spurgeon also. What about today?

In England many of our leading bishops are stressing the need for that same evangelism that made the ministry of Carlile and Stanton so unusually fruitful. The presiding Bishop of the American Church has concluded a ten-year campaign of evangelism. From the Diocesan paper of a West Indian Diocese I have taken these paragraphs:



"The crying need of the world today is for evangelism. The Gospel must be preached to all the world. Similarly the desperate need of the Church itself is for evangelism. The Gospel must be preached if the Church is to save its soul and not to degenerate into a mere appendage of the omniscient state. This desperate cry for evangelism is not merely a new slogan aiming at superficial popularity for the Church. It is the call of the Spirit of God to Christians of today to return to first principles. The first task of the Church is to understand the character and to appreciate the activity of the incarnate Christ. Evangelism can only be carried into effect in the spirit in which Jesus Christ fulfilled His mission upon earth. If at any time the Church seeks to do its work in any other spirit than that in which Christ did His it is doomed to complete and utter failure."

"For generations the majority of Christians both in the ministry and out of it have chosen the line of least resistance. Any thing that might have been called peculiar or awkward in preaching or practice has been avoided like the plague. The aim of Christians hitherto has been the saving of their own precious souls by the exercises of worship, prayer and Bible reading, and by a life of respectable virtue little different from that of the enlightened heathen."

The writer is well-known to me. He is a churchman very much of the Stanton type. Would that we had in Canada an army of such men whether they were Anglo Catholics or Evangelicals, so long as they had the spirit of Stanton and Carlile.

### ARE SERMONS ANY USE?

That is a subject that is discussed from the point of view of a layman in a recent newspaper article. His opinion is that while of course sermons are necessary, at the present time many churches are top-heavy with preaching, and in too many cases sermon hearing is the only purpose of church going. One result of this, he thinks, is that contemporary religion is in danger of losing its grasp on the supernatural, of forgetting in our zeal for philanthropy and social service, that to love one's neighbour is the second commandment in the law, and that the first is "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy strength." It is a perilous thing, he says, "if the Christianity of today ceases to be God centred, and becomes mere humanitarianism."

Then the writer goes on to urge the need for more teaching rather than exhortation in our preaching. "It is mere stupidity to assume that when you have prepared a child for Confirmation or for his formal reception to Church membership you have taught him all that he needs to know about such elements as worship, meditation, and Bible reading. Even the Apostles asked our Lord, 'Lord, teach us to pray.'"

In the concluding paragraph the writer has something to say about the conduct of public worship. Here it is: "A Roman Catholic priest getting through the public recitation of the rosary at break-neck speed, an Anglican parson doing Dearly Beloved Brethren with the ponderous pomposity of a retired Archdeacon, or a Presbyterian Minister reminding the God of Abraham, Isaac, Jacob and Knox, of the literary perfection of 'In Memoriam'—with generous quotations—all are equally tiresome. One is tempted at times to wish that an admittedly patient God might say to them 'Peace be still'."

To that wish there are a good many others who would utter a fervent Amen. I am, however, a bit puzzled as to why he chose a retired Archdeacon for his example of ponderous pomposity. I wish retired Archdeacons had a monopoly of that horrible thing. There would at least be the comfort of knowing the number was limited.

### TROUBLES IN INDUSTRY

The time has come for some plain speaking on this subject. Here is my humble contribution. So long as men on the one side can say without shame, "I am in business simply to make money and nothing else, and I am going to get all I can, I am going to extort all that the traffic can bear, and pay the lowest possible wages that I can get away with, regardless of how others are affected by my methods. My limit is the sky; my business is my business and nobody else's"; and so long as men on the other side can say, "I work for wages and nothing else, and I am going to get every cent I can by the use of the power of combination, or the law of supply and demand, with as little and inefficient service rendered as possible, and with only so much production as I am compelled to produce; my limit is the sky," so long as men work with these motives, we are bound to have warfare, violence, dishonesty, tyranny, and oppression and the public will suffer most of all.

What about the remedy? We are getting advice in plenty about that—about a "brave new world" that is supposed to come when the war is over. No more sound advice has yet been given than that contained in Queen Elizabeth's April broadcast. Going beyond man-made laws, to the spiritual sources of life's meaning, she called for a world that had once more returned to religion. "It is in the strength of our spiritual life that the right rebuilding of our national life depends."

"In these last tragic years many have found in religion the source of courage and selflessness they need.

"It is the creative and dynamic power of Christianity which can help us to carry the moral responsibilities which history is placing on our shoulders."

The real tragedy of today is that men have largely lost sight of the fact that there are



things greater and mightier than the policies and laws of men—spiritual forces that cannot be mocked. The remedy is as Queen Elizabeth said, a return to “our Christian heritage.”

### WHAT IS THE CHURCH DOING?

That is a question that is being asked in many different quarters today. An American Churchman, Dr. Van Dusen, has undertaken to answer it in a book recently published by Scribner. The first chapter called *The Church in Captivity*, gives an answer which can be summarized in two quotations. The first, from a statement by Professor Einstein, runs:

“Only the Churches stood squarely across the path of Hitler’s campaign for the suppression of truth. I never had any special interest in the Church before, but now I feel a great affection and admiration because the Church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced thus to confess that what I once despised I now praise unreservedly.”

The second is from the *New York Times*:

“When the history of this new Reign of Terror is written it will appear that the strongest centres of opposition to the claims of the God-State were not universities, trade unions, political parties, courts, or organized business. In Germany and in the occupied countries the institution that stands up most stoutly against the pretensions of the Nazi New Order is the Church. . . . At a moment of history when the power of religion was supposed to be at its weakest religious leaders, Protestant and Catholic, suddenly rise up as the strongest force opposing the Nazi system.”

One of the weapons these courageous souls made use of was humour. When Von Galen preached in Munster Cathedral against Nazi doctrines on the family and education, a Brown Shirt cried out that no celibate should talk about such matters. Cried the Bishop to his heckler: “Never will I tolerate any reflection on our beloved Fuhrer!”

Dr. Van Dusen lays great emphasis on the missionary achievement in China. In the land where 450,000,000 people fight poverty, natural catastrophe and the Jap, only 1% are Christians. Yet *Who’s Who in China* shows that one out of every six Chinese leaders is a Christian; one out of every two has been educated in Christian schools or colleges. “Perhaps more than any other influence,” says Van Dusen, “Christianity is responsible for the extraordinary character of China’s resistance. . . .”

Dr. Van Dusen finds an encouraging record in the long struggle for Church unity. In a shattering world, churches have come closer together. From 1927-41, there were 96 attempts made towards unity, of which 21 succeeded.

### THE CONTRIBUTION OF THE CHURCH

International Christianity is the title of a pamphlet by Rev. Leslie Weatherhead, the well-known London Congregationalist preacher. “Some weeks ago,” says Dr. Weatherhead, “a man sat in my study and asked me this question: ‘What contribution can the Church make to a new world?’ Here is his reply, ‘The Church’s contribution is, and ought at all times to be, to change men’s lives by what John Wesley called ‘offering them Christ’. The Church’s duty is not to preach politics but to convert politicians, and expose such policy as is contrary to the mind of Christ. The Church’s duty is not to support Socialism or Capitalism, but to expose the evil of any system which is hostile to man’s higher interest as those interests are revealed in Christ’s higher life and teaching; not to preach economic theories but to hold up that quality of life which Christ enjoins. Christianity is Christ. The Church in any situation must set Him forth.’” Later on in the same pamphlet he urges the necessity of encouraging those who have the qualifications to take up the tasks of Government. “A Christian member of Parliament can do a lot more than resolutions of pious Christians sent up to a pagan member of Parliament. If we want Christian government we must put in Christian governors.”

I often wonder when the Church will learn the lesson that adopting pious reports and passing equally pious resolutions are not worth the paper on which they are inscribed if not followed by appropriate action.

### BUSINESS MEN AND THE BEVERIDGE REPORT

From *The Spectator* (London) I quote as follows:

“While criticism of the Beveridge scheme on financial grounds is perfectly reasonable, the warmth with which the scheme has been received by leading business men, who are not likely to ignore the business side of the proposals, is significant. One of the first to welcome the plan was Sir Malcolm Stewart, who is chairman of two of the largest concerns in the building industry, Associated Portland Cement and London Brick, and in *The Times* of last Tuesday principal place was given to a letter which opens by asserting that the feature of the Beveridge Report which has gripped the whole nation is its expression of a moral principle, the principle that no citizen of this country shall be allowed to starve while other citizens have more than enough to avoid starvation, and goes on to the affirmation that ‘Beveridge has lighted a beacon of faith; faith in our country, in ourselves and in the triumph of what is good over evil.’ If it be asked, as it reasonably may be, whence this

(Continued on page 8)



## The Primates of All Canada

**The Most Rev. Derwyn Trevor Owen, D.D., D.C.L., Bishop of Niagara (fifth) 1925-1932; Bishop of Toronto (fifth) 1932-1934; Archbishop of Toronto (third), and Primate of All Canada (sixth) since 1934.**

**By OWSLEY ROBERT ROWLEY**

The Most Rev. Derwyn Trevor Owen, D.D., D.C.L., present Archbishop of Toronto and Primate of All Canada, comes of good stock, with a quality for leadership.

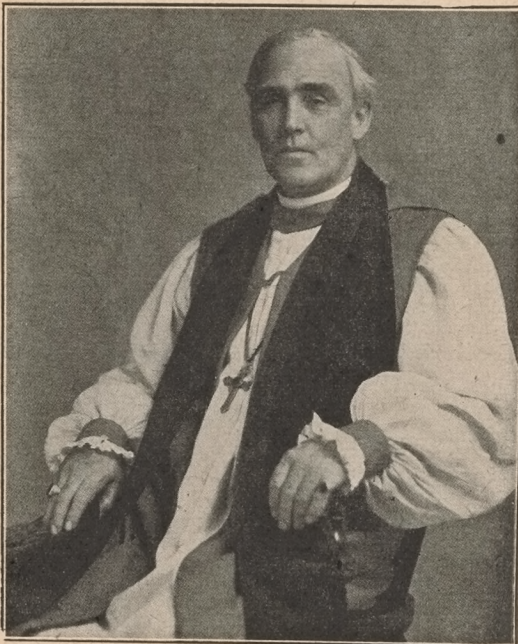
No less than fifty seven members of the Owen family are now serving in Holy orders. In the past there was David Owen, 29th Bishop of St. Asaph (1503-13); John Owen, 41st Bishop of St. Asaph (1629-60); Morgan Owen, 73rd Bishop of Llandaff (1640-60); John Owen, 128th Bishop of St. David's (1897-1927); since 1939, Leslie Owen has been Bishop of Jarrow.

Derwyn Trevor Owen, born Saturday, July 29th, 1876, at Twickenham, England, was the oldest of four sons of the late Trevor Randolph, and the late Florence (Paynter) Owen. His father, an officer in the 11th Hussars, was the eldest son of the late Major Arthur H. M. Owen, of Wepre Hall, Flintshire, Wales. His mother was a daughter of the late Surgeon-General Paynter, C.R., of Tenby, South Wales.

He began his education at Hilcrest School, Eastbourne, Eng. Coming to Canada with his parents in 1882, he attended the public schools at Gore's Landing, and at Cobourg, then the Church School at Toronto, and finally the University of Trinity College, Toronto, where he took his Theological course, and in 1907 received the Licentiate of Theology. Trinity conferred the degree of D.D., (jure dignitatis) in 1916; Bishop's University, Lennoxville, Que., that of D.C.L., (honoris causa) in 1928, and Wycliffe College, Toronto, that of D.D., (honoris causa) in 1931.

He was ordained deacon on Trinity Sunday, June 10th, 1900, and priest on Trinity Sunday, June 2nd, 1901. Both ordinations were by the Bishop of Toronto (Sweetman), and both took place at the then Cathedral Church of St. Alban the Martyr, Toronto.

After ordination he served with conspicuous success as Curate, St. John's, Toronto, 1900-02;



Cathedral Church of St. James, Toronto, 1902-07; Assistant Rector, Church of the Holy Trinity, Toronto, 1907-10; Rector, 1910-14; Rector, Christ's Church Cathedral, Hamilton, 1914-25; Canon, 1914-15; Dean of Niagara, 1915-25; Chaplain to the Bishop of Niagara (Clark), 1916-25.

On May 14, 1925, Dean Owen was unanimously elected to the See of Niagara by the Diocesan Synod in session at Hamilton. He was consecrated by the Most Rev. George Thorne-loe, D.D., Archbishop of Algoma and Metropolitan of Ontario, assisted by the Bishops of Huron (Williams), Montreal (Farthing), Toronto (Sweeney), and Ottawa (Roper), on

Wednesday, the Feast of the Nativity of St. John the Baptist (June 24th) at Christ's Church Cathedral, Hamilton, where on the same day, he was enthroned fifth Bishop of Niagara.

In May, 1928, he was appointed Episcopal member of the Anglican National Commission of three, to make a survey of conditions in the Church from the Maritime Provinces to the Yukon. The Commission visited every diocese and every large centre of Church work in Canada. This work has been of great benefit to the Church.

On October 26th, 1932, he was unanimously elected to the See of Toronto by the Diocesan Synod, and on December 9th, by election and translation, he became fifth Bishop of Toronto.

On September 18th, 1934, the Executive Council of the General Synod of the Church of England in Canada, in session at Montreal, elected Dr. Owen to the Primacy. He was installed as sixth Primate of All Canada, at Christ Church Cathedral, Montreal on September 19th, in the presence of the General Synod, and hundreds of Anglicans and others, from all parts of Canada.

As Bishop of Niagara, he assisted at the consecrations of the Bishops of Ontario



(Seager), Coadjutor of Algoma (Smith), Saskatchewan (Hallam), Ontario (Lyons), and Niagara (Broughall). After becoming Primate, he officiated at the consecration of the Suffragan Bishop of Toronto (Beverley), and assisted at the consecrations of the Bishops of Montreal (Carlisle), Ottawa (Jefferson), and Algoma (Kingston). He has presided as president at two sessions of the General Synod.

On April 20th, 1904, at St. Luke's Church, Toronto, the Rev. John Langtry, D.D., officiating, Derwyn Trevor Owen was married to Nora Grier, younger daughter of the late R. P. Jellett, judge of the County Court of Prince Edward, Ontario. They have two daughters and three sons.

The Primate of All Canada is of medium height, ruddy complexion, and striking appearance, with a clearly marked individuality. Whether as curate, rector, dean, bishop or archbishop, he has shown force of character, leadership, organizing power, business capacity, and great spiritual qualities. He is a moderate High Churchman, never a party man, with broad theological views,—one who has gained for himself, in a marked degree, the confidence of all schools of thought. What is most significant to a layman's watchful eye—is the unconscious looks of affection given to him by his people.

#### COMMENTS—ORIGINAL

*(Continued from page 6)*

quixotic idealism emanates, the answer is that the writer of the letter, Sir Walter Benton Jones, is chairman and managing director of United Steel, a director of the Westminster Bank, Stewarts and Lloyds, Stanton Ironworks and various other important concerns, and a vice-president of the Mining Association of Great Britain."

It is the fact that we have business men like those mentioned, that makes me wish to use vigorous language when I hear arm-chair economists refer to business as "profit mongering", and who leave the impression that the term has general application.

#### PIE IN THE SKY

In an article that recently appeared in Macleans, Mr. Bruce Hutchison expresses the opinion that "pie in the sky" has now become practical politics in Canada. By that he means that politicians are making all sorts of promises of permanent prosperity for everyone of us after the war is over, without giving any information as to how this happy result is to be achieved. After discussing the question of state control, and the removal of all trade barriers in time of peace, he expresses the opinion that the average layman is not looking for an immediate Utopia on the one hand, nor is he satisfied to let our economic system go on as in the past. In post-war days the Government will probably exercise larger control over our economic system than it has done in the past, but there must be definite limit to that control

"Private industry can function, private capital will invest money, and start new enterprises, if it knows that it has a guaranteed place in our system, even though the state has advanced over a large new area. But if there is no assurance that the state will not advance all the way, if there is the danger of constant encroachment and constant harassment, private investment will dry up, private initiative will die, and most of our freedom as individuals with it. In no country where private initiative has died has political democracy or individual freedom survived.

"At the same time, if private industry is to last, its own fatal trend toward monopoly must be broken in its own interest, for, as President Roosevelt has written, 'The power of the few to manage the economic life of the nation must be diffused among the many or be transferred to the public and its democratically responsible Government. If prices are to be managed and administered, if the nation's business is to be allotted by plan and not by competition, that power should not be vested in any private group or cartel, however benevolent its professions may profess to be.' In other words, if business insists on being a monopoly the state inevitably will take it over. Business must not be permitted thus to commit suicide."

Mr. Hutchison arrives at a medium position between the unpractical Socialist on the one side, and the stand-pat, unyielding, selfish capitalist on the other.

#### A LIVELY MOVING BISHOP

Church Times reports that when the postman of Overstrand in North Norfolk was taken ill, that the Bishop Dr. Linton Smith took on the job and spent "the next two and a half hours delivering letters, tramping in all about eighteen miles". I wonder if any Canadian Bishop could back that record—eighteen miles in two and a half hours.

#### "FEATHERBEDDING" ON RAILROADS

My sympathy with the suggestion that labour should have an effective voice in the management of business, got quite a shock when I read an article in the March number of The Reader's Digest entitled, "Featherbedding Hampers the War Effort." The purpose of the article was to show how the conductors and engineers' unions, by their rules and regulations, had compelled the railroads to employ thousands of men who really had nothing to do, and so limited the working hours of those operating trains, that thousands of others never did an honest week's work. It will be interesting to see if the unions make any reply.

The article dealt with conditions in the United States. What about Canada?



# Building Community Life in the Slocan Valley

A. Violet Clark

The Slocan Valley in South Eastern British Columbia has been re-peopled with hundreds of Japanese families from coastal areas. The moving of these thousands of people has been a tremendous undertaking for the B.C. Security Commission, but it has been carried out with all consideration possible for the uprooted families. The Japanese, on their part, have accepted the removal and all its attendant hardships with understanding and co-operation.

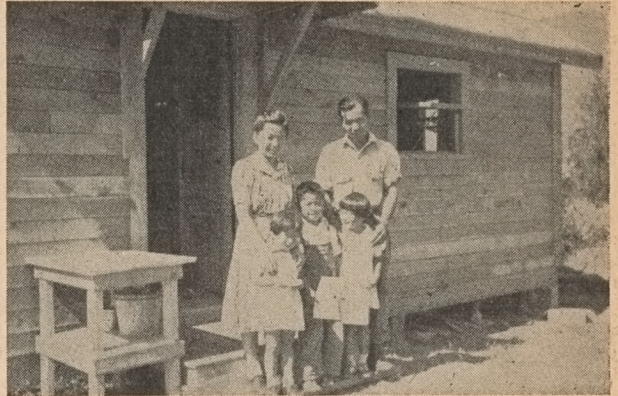
The distribution of these people from the Coast is roughly as follows: The Buddhists were sent to Sandon, the Roman Catholics to Greenwood, the United Church people to Kaslo, and the Anglicans to the Slocan Valley, with settlements at Slocan City, Popoff, New Denver and Bay Farm.

Our Church's representatives who had previously worked among the Japanese on the coast, missionaries recently returned from Japan, and Christian Japanese workers are doing their utmost to take advantage of the many opportunities presented during the building up of these new communities.

At Slocan City, Popoff and Bay Farm, kindergartens each with an attendance of thirty to forty children are being carried on. At Tashmé, the population of which is about 2,500, there are three kindergartens being held at different times with a total attendance of over one hundred and thirty children.



*Two Japanese Christians help with the removal of the Alberni Kindergarten.*



*A happy family at Popoff. Their home is typical size, 14' x 28'.*

Anglican and United Church missionaries are co-operating at Tashmé. The former have been asked to carry on the kindergartens and the latter to take charge of the High School work. The three W.A. workers and two United Church workers are living together in a little five-roomed house.

Clubs for junior boys and girls, sewing circles, a musical club, a Girl Guide Company, a young people's society, novelty making, mothers' meetings, and the teaching of school classes all form part of the activities of our workers. They also provide splendid opportunities through which to reach the boys and girls with the message and influence of the Lord Jesus.

During last July and August a Daily Vacation Bible School was carried on for seven weeks at Slocan City with an average attendance of over one hundred children. There were classes in penmanship, needlepoint and voice culture given by voluntary helpers from among the young Japanese women. There were classes in carpentry taught by some of the fathers. Miss Shore held art classes for fifty of the children. A great deal of the handwork such as wastepaper baskets, face cloths, covers for children's cots and bed trays were donated to the local hospital.

All these activities are in addition to the holding of regular Church Services, Junior Church, Sunday Schools, Bible Classes, Confirmation Classes and general evangelistic work. Recently at Slocan twenty-one candidates were presented to the Archbishop for confirmation.

Miss Cox, a retired C.M.S. missionary who has been working with our missionaries at  
(Continued on page 10)



# JUNE



1. Rogation Day.  
Justin, Martyr, 150.
2. Rogation Day.
3. Ascension Day
5. Boniface, Bishop and Martyr, 755.
6. SUNDAY AFTER ASCENSION DAY.
9. Columba, Abbot of Iona, 597.
10. Margaret, Queen of Scotland, 1093.
11. Saint Barnabas, Apostle and Martyr.
13. WHITSUNDAY.
14. Monday in Whitsun. Week.  
Basil the Great, Bishop, Doctor, 379.
15. Tuesday in Whitsun. Week.
16. Ember Day.
18. Ember Day.
19. Ember Day.
20. TRINITY SUNDAY.
22. Alban, Martyr, circ. 303.
24. Nativity of Saint John Baptist.
27. FIRST SUNDAY AFTER TRINITY.
28. Irenaeus, Bishop of Lyons, circ. 202.
29. Saint Peter, Apostle and Martyr.

## Some Saints of the Month

June 9. Columba (Columbus, Colm, Columkill) (St.), Abbott. (6th cent.) Of the blood of Irish chieftains, born in Donegal (Dec. 7, A.D. 521), Columba was destined to be the founder of a hundred monasteries and the Apostle of Caledonia. He was ordained to the priesthood at the age of twenty-five. He founded Derry, Durrow and many other religious houses. With twelve disciples in 563 he crossed over to Scotland, landed at what is now called the Island of Iona, and built a great monastery there. For years he travelled about through the Highlands of Scotland, converting thousands. He died while kneeling before the Altar at Iona, June 9, 597.

June 28. Irenaeus (St.), Bishop, M. (3rd cent.) Born of Christian parents in Asia Minor and educated by S. Polycarp, the disciple of S. John the Evangelist. S. Polycarp sent his disciple as a missionary into Gaul. He was ordained priest by S. Pothinus, Bishop of Lyons, whom he succeeded as Bishop A.D. 177. He suffered martyrdom in the persecution of Septimius Severus A.D. 202. S. Epiphanius says he was "a most learned and eloquent man, endowed with all the gifts of the Holy Ghost". He successfully combated Gnos-

ticism and other heresies, and his works which are extant are of greatest value to Church Historians and Theologians.

June 22. Alban, Martyr. When a pagan, a Christian priest, fleeing from persecution, found shelter under Alban's roof, and subsequently converted him to Christianity. To save this priest, Alban disguised himself in the priest's clothes, and so dressed was led before the heathen magistrate, who in anger at what was done condemned him to suffer the penalty due to the Christian whom he had sheltered and permitted to escape. What became of the priest whose life he saved by giving up his own, we do not know. It has been said that S. Alban was more wonderful than S. Stephen the proto-martyr, in that he went straight from pagan darkness to the throne of life. It is said that he suffered at Verulam, on the rising ground where the abbey and English town of S. Albans afterwards were built. He is honored as the proto-martyr of Britain. The priest whom he sheltered has been called Amphibalus, from the teacher's cloak which S. Alban put on in disguise. Each of these men had a shrine erected to his memory at S. Albans. S. Alban was beheaded A.D. 303. His commemoration was added to the Calendar of the Book of Common Prayer A.D. 1661; the choice of June 17 rather than the more usual June 22 appears to have been deliberately made, as already stated.

## BUILDING COMMUNITY LIFE

(Continued from page 9)

Slocan, has now undertaken to keep in touch through correspondence with the young men and women who move away into other communities.

This large scale evacuation has given unusual opportunities for the practical demonstration of the spirit of the Lord Jesus not only by our missionaries but by Canadians generally wherever they come in contact with the Japanese. Japanese Christians are part of the whole body of the Christian Church in Canada. Those Japanese not already confessing Christ may be won by your kindness or mine. Our missionaries are doing their part. Let us do ours, as opportunity presents itself.

A note from the Rev. W. H. Gale, Superintendent of Japanese Missions, tells of the ending of a year of ministration, at the manning pool in Vancouver: "My last duties there were the administration of Holy Communion to four patients and an employee of the hospital, and the visitation of a baptized member of our Church who died on March 25th. . . . Another patient was so impressed with the faith and calmness of this Christian, whose wife had predeceased him last November leaving four small children, that with face all aglow he told me he would like to have a faith like that. He wants to be prepared for Confirmation."



# God's Ideal For Man

Rev. E. R. James

*JESUS SAITH UNTO MARY: I ASCEND  
UNTO MY FATHER AND YOUR FATHER,  
UNTO MY GOD AND YOUR GOD.*

*St. John 20: 17*

Are you amazed that Our Lord's uppermost thought after His resurrection is His ascension to heaven. He looked forward to that moment when He should pass into the very Presence of the Father Himself. Over and over again He reminded His apostles that He came down from the Father. In His famous interview with Nicodemus Our Lord makes the tremendous claim:—"No man hath ascended up to heaven but he that came down from heaven, even the Son of man which is in heaven."

Few doctrines of the faith have been so lightly held as that of the ascension of Our Lord. Many look upon the Ascension as the statement of a fact which happened but has little to do with the personal life and character of the individual. We have lost much by not pondering upon the uplifting ideals and inspiration of Our Lord's ascension.

The Greeks and Romans taught the deification of their great men; that because of their greatness they had a place among the gods. We must never think of Our Lord in that light. There is a great gulf between the deification of a man and the ascension of Our Lord. The Christian teaching is that God became man, born of the Virgin Mother by the operation of the Holy Spirit. He lived a man's life and died a real death and rose from the dead and returned to heaven. The ancient Creed emphasises this truth:—"I believe in one Lord Jesus Christ: . . . Who for us men and for our salvation came down from heaven, And was incarnate by the Holy Ghost of the Virgin Mary, And was made man."

The ascension of the Lord saved the apostles from a grave spiritual peril. The young Carpenter of Nazareth chose a small body of men "that they might be with Him"; to be gripped and fascinated by His Personality. They came to love Him. More than that, as Bishop Gore reminds us, "unconsciously they gave Him the value of God". Then came the Resurrection and the forty days

during which He taught them the things pertaining to the Kingdom of God. Their love and knowledge of Him might have weakened their sense of awe. But His ascension changed everything; the danger passed away. Now "He was exalted to the right hand of God". He is man. He is God also. This is the mystery and wonder of the Christian religion.

"He was taken up." The expression implies that the Father was completely satisfied with the perfect life lived on earth by His beloved Son. "Thou art my beloved Son in whom I am well pleased". Let us not forget that He took up with Him that which had never been in heaven before. He took up His perfect humanity; His humanity perfected and strengthened through the resistance to temptation. He had woven the best robe through agony, tears, darkness and death. It is the best robe of perfect righteousness which He is prepared to cast over every repentant sinner as he pleads for forgiveness before the Father's throne. "Look, Father, look on his anointed face, And look on us as found in him".

Our Lord's human soul longed to gaze upon the Father's face. "No man hath seen God at any time". True. The perfect Man is the visible image of God. With His inward eye Our Lord saw something of the beauty and glory of the Father but His human soul longed

for the complete satisfaction of beholding the face of His Father. At our Lord's ascension the Father beheld all that He expected of man when He created him in His own image. The angels of God ushering Him into the Presence cried:—BEHOLD, THE MAN.

How comforting it is for the dying man to remember that his Judge will be the God-Man, Jesus Christ, who was in all points tempted and tested even as we are, yet without sin. From Him he will receive not only justice but mercy. He knows what is in man. His heart is full of compassion for His brethren. "Thanks be unto Thee, O Lord".

TO HIM THAT OVERCOMETH  
WILL I GRANT TO SIT WITH  
ME IN MY THRONE, EVEN  
AS I ALSO OVERCAME, AND  
AM SET DOWN WITH MY  
FATHER IN HIS THRONE.





## One Hundred Years Ago

**New Secretary of S.P.G.—Rev. Ernest Hawkins.** Bishop of Montreal to the S.P.G. Sec'y., London: Your advancement to the post of secretary has been well earned . . . (Canon Hawkins was author of "Annals of Diocese of Toronto" (1848), of Quebec (1849), of "Historical Notices of Missions of C. of E. in N.A. Colonies" (1845) and of "Work in the Colonies" (1865).)

**Broome, C. E.** I must express gratification respecting the adoption by the Society of Mr. Isaac White whom I shall admit to Deacon's Orders. . . . Mr. Cusack's health obliging him to leave the country, Mr. White will be appointed to Broome. During the summer he will labour in Riv. du Loup (while the Missionary is absent at Grosse (the Quarantine Station). Several respectable Quebec and Montreal families have gone to pass the summer at Riviere du Loup for sea-bathing and I have enjoined it upon the church wardens to apply to these parties for contributions . . . to help get the church out of debt. (Sir Henry Caldwell had written the Bishop on the subject in April.)

**Granby** has the most urgent claim. . . . Having received intelligence enabling me to open this Mission, I ordained Mr. Geo. Slack (of Eaton) appointing him to Granby. . . . He was near the top of St. Valpey's School at Reading, Eng.

**Clarendon**—I ordained Mr. F. S. Neve, an Englishman who kept a respectable school in Mississquoi Bay and who had been preparing for years for the Ministry and who had been a lay-reader under the Rev. Mr. Whitwell. Mr. Neve proceeded at once to Clarendon.

**Phillipsburgh, C. E.** Mr. Whitwell has engaged as his curate Mr. Wm. Jones, son of the Missionary at Stanbridge, whom I also ordained deacon. The church is little better than a ruin and is to be rebuilt in the village.

**St. George's, Montreal:** The 4th gentleman ordained deacon is the Rev. W. T. Leach, Minister of the Kirk of Scotland, who is appointed to St. George's Chapel.

**New churches** are in progress or completed: At Inverness, Aylmer, New Glasgow, Longueuil, St. Remi, Waterloo Village, Granby, Bury, Dudswell Road.

—26th June, 1843—S.P.G. Letters.

**St. Edward's, Montreal.** The Rev. Daniel Falloon of Clarendon has accepted a charge of a Chapel of Ease in the City of Montreal. June 26th, 1843. (St. Ann's Free Chapel, Griffintown, built after 1842, services having been held in 1834 by the Rev. T. B. Fuller, was the original name of St. Edward's.)

**Aylmer.** The Bishop preached in Hull Church, May 21st, and in the afternoon to a crowded audience in Aylmer Court House and confirmed 14, and on Monday laid the cornerstone of the church now in erection at Aylmer.

It is to be of stone and in gothic style. The founder of the village, Chas. Symmes, has given an acre of ground as a site. The plans of the new church were approved at a meeting held at the British Hotel, the Rev. J. Johnston in the chair. It will have a tower and steeple. The plans are drawn by Alex Alock. (The Church.)

**Toronto, University of King's College:** An address was presented to the Bishop of Toronto as President of King's College at the Opening of the University. It was in the handwriting of J. B. Robinson Esq. The Bishop, writing to Sir C. T. Metcalfe, agreed to postpone the formation of the Medical School.

**Kingston.** The Rev. T. H. M. Bartlett, A.M., has returned from England and will occupy the place of the Rev. R. D. Cartwright, M.A., Queen's Coll., Oxford, he died 24 May at the age of 38 yrs., a son of Hon. Rich. Cartwright. —The Church.

**Bishop of Toronto.** The Bishop began his journeyings on June 10th, 1843 and ended Oct. 21st, visiting Niagara, Home District, Simcoe, Colborne, Newcastle, Victoria, Prince Edward, Midland, Eastern, Bathurst, Dalhousie. He said, "I found roads dangerous . . . the only vehicle that dares attempt them is a strong farmer's waggon. We carry axe, ropes, hammer and nails to be prepared for accidents and sometimes make one mile an hour. The accommodation in villages is painfully unpleasant . . . Deep mud-holes, fallen trees, jolting on log-carriages, exposure to Canadian sun and autumn rains are incident to the performance of duty and neither a proper subject of dissatisfaction or complaint." (1844, S.P.G. Report.)

**The Rev. C. B. Gribble,** greatly beloved by his congregation at Grand River, having never taken the oath of obedience to the Bishop, has left his charge and returned to England. —2nd June, 1843, "The Church".

**Manitoba Lake.** In the latter half of 1842 the Rev. A. Cowley with a small party left Red River to form a new station at Manitoba Lake. They had to build their own house and at first it was all very primitive. Whilst building, they lived in a tent and the "earth served for table, chair and bedstead". In setting about establishing the work he realised he was undertaking an entirely new kind of task and he wrote, "As this is without a parallel in all the Society's Missions, I have nothing to guide me save the long and varied experience of dear Mr. Cockran. I adopt his plans; which have so well succeeded in captivating, civilizing, and Christianizing the Indians; and which have been adopted by Mr. Smithurst, and approved by most of the retired fur-

(Continued on page 14)



## A Whitsuntide Meditation

By The Rev. B. S. Murray

Whitsunday, the birthday of the Church, inaugurated a new era of spiritual life, power and liberty. On this festal day, 1943, we hope that the experience of the first Pentecost, not in its outward spectacular phases, but in its deep spiritual meaning may be repeated. Too long we have allowed the insipidness of lukewarmness to mar our effectiveness as Christians; constant contact with the refining fires of God's love and in communion with the Holy Spirit our lives become an echo of Christ and forthwith we, as soldiers of Christ, in that mighty army the Church of God, endowed with a new vision and charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity, march with the Cross of Jesus going on before!

TO THEE, O COMFORTER DIVINE we come that Thy Spirit may lead us into all truth and reveal and interpret the things of Christ who promised "when he the Spirit of truth is come he will guide you into all truth" (John 16: 13). On the strength of that promise the Church in all ages claims the help of the Spirit to guide it in its doctrine and its enterprises. Lured by this new vision of Truth, with a right judgment in all things, we must venture in mutual service so that Truth may become a vital part of our resources for right and abundant living. The Church of God, impelled by this mighty breeze of Truth, must go forward and upward.

TO THEE, O COMFORTER DIVINE we come for the Master pointed to Thee. He said: "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you". His continuing plan? "Another Comforter", another of the same kind as Jesus Himself; henceforth dwelling spiritually in them carrying on the Divine will in the hearts of men everywhere and through all ages. That Comforter, our Advocate and Helper, endows us with fortitude. Today our hearts, bruised, bleeding and broken, like the democratic world, turn to the Holy Spirit imploring Him daily to increase in us His sevenfold gifts. "Be with me when no other friend the mystery of my heart shall share and be Thou known when fears transcend by Thy best name of Comforter".

TO THEE, O COMFORTER DIVINE we come so that we may catch Thy vision of purity and so grow into a holy temple in the Lord, a habitation of God in the Spirit. The Holy Spirit "convicts the world in respect of sin, and of righteousness, and of judgment" (John 16: 8). If we would only surrender to Him and allow Him to control us then would we make our dream of "a new heaven and a new earth" a reality here and now. Today that same tumultuous Holy Spirit is ready to lead us, under His red-white banner, into the

paths of victorious living. Are you ready?

TO THEE, O COMFORTER DIVINE we come. Thou art the Spirit of unity and peace. Grant that all those who are members of the Body of Christ may walk worthy of the vocation wherewith they are called, endeavouring to keep the unity of the Spirit in the bond of peace.



*They were all filled with the Holy Ghost.*

TO THEE, O COMFORTER DIVINE we come that we may be endued with power to walk in Thy way and to offer to Him faithful and acceptable service. Pentecostal Power (Acts 1: 8) enabled first century Christians to touch the hearts and change the lives of multitudes of people and to turn the world upside down. With the Spirit dwelling in us we must ever bring forth His fruitage of love, joy, peace, long suffering, kindness, patience, meekness and self-control, and become like Christ. To nerve our hearts Whitsunday assures us that the Spirit of God is present among us making for goodness and manifesting the Truth. "Look to the certain achievement of the Divine purposes, in a redeemed humanity, inspired by the Spirit" declares the Church.

TO THEE, O COMFORTER DIVINE we come that Thou mayest send us forth as crusaders for Christ and His Church giving us, like the apostles, boldness with fervent zeal constantly to preach the gospel unto all nations; whereby we have been brought out of darkness and error into the clear light and



true knowledge of Thee and of Thy Son Jesus Christ. That Church, with her mission to bring to men the revelation of the truth about God and about themselves, the forgiveness of sin, comfort for the weak and suffering and the grace of a new life for all mankind, has a right to our veneration and self-sacrifice. "Ye shall be my witnesses" said the Master. He has no other plan. He depends on us. We are saved to serve our generation and must endeavour to face the new era under the guidance of the Holy Spirit.

First century Christians had difficult problems to face; there were slaves to be freed, debts to be cancelled, land to be restored to their owners. They had to carry out a practical side to their theoretical religion. "By faith" they did this; "by faith" we must face our new world order and reconsecrated and endowed with Pentecostal Power, work so that "a loftier race" shall emerge "with flame of freedom in our souls and light of knowledge in our eyes". This is the only way that we may evermore rejoice in His holy comfort. So, we come to Thee, O Comforter divine, praying:

"Give us Thyself that we may see  
The Father and the Son by Thee".

## EVENSONG AT CAIRO

### A General's Letter

*The following letter from a distinguished general on active service in the Middle East to his wife in England is quoted from the "Salisbury Diocesan Gazette" by the Ministry of Information in "The Spiritual Issues of the War."*

Something to remember—All Saints' Cathedral, Cairo, Sunday evening, September 6, 1942—the Cathedral quite full—perhaps seven hundred soldiers and airmen with about sixty women, mostly Army hospital nurses, Q.A.I.M.N.S., and V.A.D.'s, and all singing, fit to raise the roof, Church Hymnal 202—last two lines—

O God, to us may grace be given  
To follow in their train.

You just couldn't help being moved to be up and doing—"to follow in their train."

### A Link with Home

I wrote the above last night when I got back, with the vivid impression still on me. I don't think I am an emotional type, but these crowded services in the Cathedral here get me. All this mass of men there, I think, as much as anything, because it gives them a feeling of nearness or link with their own homes. They are, every one of them, taking part in the service. The acoustics are bad, but the clergy are good! The reading is excellent; the whole service is a corporate effort of everyone. The Bishop catches them and holds them.

Over it all there is a feeling of genuine, wholesome religion—a getting together with God, and with Him and through Him, getting in touch with home. Out here somewhere—four of us from our little Wiltshire village,

perhaps others from the parish I don't know about—all just doing our bit, and all on Sunday night thinking, I'm sure, of our homes. And that cathedral service, just one magnificent whole-hearted prayer from all of the seven hundred of us for our families at home.

It is all alive, all true, all wonderful. Why shouldn't the home village service be the same? It can be, it should, it *must* be.

Out here the Church is giving the lead and delivering the goods. The whole lot of us feeling it, meaning it, doing it, loving it. Trying like mad to "follow in their train." Now, if ever, the whole body of the Church just must get together—man, woman, parson, child—the whole village, the whole of England, and realize what a mighty, co-operative effort is needed from the whole lot of us, if this world of ours is to be a decent world for us all, when all this war madness is over.

The Church is the only co-operative body of us all that can lead and do and act. If we don't, what is the good of Dunkirk? What is the good of Singapore, of Hong Kong, of Crete, of Greece, of our Western Desert here, of all the grand work done and doing? . . .

There must be a great co-operative effort—all of us together, just as we seven hundred were all together last night in the Cathedral—together in the desert, together at Dunkirk, at Singapore, all day and night on the seas of the world, on land and in the air. I know God is with us in all this. We've been given the lead all right by those who have gone before—

O God, to us may grace be given

To follow in their train.

Give this to the padre and tell him to put it across. My message to the village at home—with the Church and through the Church "to follow in their train."

## ONE HUNDRED YEARS AGO

(Continued from page 12)

traders who wish well to the cause."

In seeking the best location for a permanent Station among the Indians of Manitoba Lake, Mr. Cowley made a two days' journey by dog-sledge to a place called Partridge Crop. Here are some of his own words:

December 1st, 1842. "The night has been long and dreary: and never having before been exposed under the broad canopy of heaven, I have obtained little sleep. Being chilled with cold, I crept so close to the fire, that, I singed the flannel with which my feet were covered, to such an extent that it will be almost useless. Morning has arrived—wind blowing hard—snow drifting so fast cannot travel on—compelled to pass I know not how long upon same spot where I have endured so unpleasant a night. May God give me . . . fortitude.

A little cheerful reading and consideration of St. Paul's difficulties especially in his voyage to Rome has passed away the day. Having committed ourselves to the care and protection of Almighty God, we lay down to sleep, expecting, as it was still snowing fast, that by morning we should be buried in snow."



# Home Horizons

By Charity Mauger

A recent bulletin, sent from a provincial Women's Institute headquarters, contained the succinct hope that the thinking of the many Institute members was as good as their knitting. A Roman Catholic prelate told his clergy it was their duty to arouse their parishioners to the need of individual thinking. These two instances came to my attention, and let us hope were but two of many, from equally diversified and far-reaching quarters. There is constant mental challenge and stimulation in the reports of events, and especially in the plans for the future world; we very often long for a discussion group to get the opinions of slow-thinking, sane men and women, who may wonder if they are to be the beneficiaries or providers of the future securities. As Mr. Bracken reminded us, in the initial proposal for post war security, if we would have these things we must be willing to pay for them.

England seems to be the only country where the great mass of working folk decide that a proposal for improved conditions is worthwhile, and then proceed to have it enacted. They know that their representatives in parliament are there to do their bidding, and the representatives know it and obey. If we once learned that fact in Canada and substituted honest representatives in place of slick politicians we would go a long way toward strong nationhood.

\* \* \*

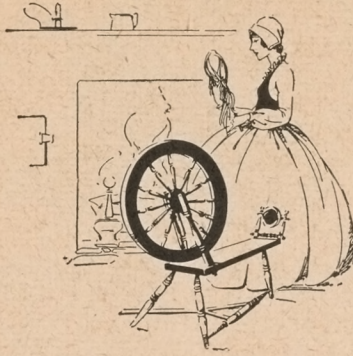
## A VILLAGE ASSET

Our weekly newspaper has been suspended for more than a year because the editor enlisted. Now he is out of the army, because of his health, and we are to have our paper again. We are so glad, and did not realize until we had lost it how much we had enjoyed the chronicles of small happenings of our community. No doubt the same is true in all small places, and your local newspaper and printing plant deserves your loyal support.

\* \* \*

## NO-ACCOUNT GREMLINS

For a time we were much intrigued with "Gremlins",—a new name in our language, coined, we thought, to designate a particular branch of the family of "Little People" who had taken on the protection of flying men as their special vocation. Then we were puzzled for a bit, as gremlins seemed connected with mishaps, and advertising the failures of one's



guardian spirit seemed remarkable. Then a story on the radio made the whole matter plain.

The experience was that of a pilot of a commercial flying airline who knew his air route as we do our streets, and who always looked for the lights of a certain farmhouse which nestled on a hillside in a lonely section. On this particular occasion he saw the light as usual and in the same instant he banked dangerously to avoid what he took to be another plane almost on him. His co-pilot, in amazement, demanded an explanation, and was told a collision had been avoided; when he insisted there was no other plane anywhere about the incident was ascribed to gremlins.

It would all seem to boil down to the need for an excuse when things go wrong through carelessness, or illusion from fatigue, or any other cause. Gremlins just aren't worth anything, and we rejoiced in a declaration from one commanding air officer that anyone who dragged in "itty bitsie gremlins as an excuse would jolly well get a bashed nose from a punch that was not gremlin-bestowed."

\* \* \*

## "THIS IS NEWBRIDGE"

It is to be hoped that many, especially village or small town dwellers, went to Newbridge each Thursday evening by CBY on the radio. Newbridge and its inhabitants have become very real to Brigid and me, and although we get vile reception on CBY we always persisted in straining our ears for the latest news of the place and people. And the events were based on current happenings and needs. We only hope that Mr. Alan Sullivan will be commissioned by the Broadcasting Company to prepare another Newbridge series, the third, for the coming autumn. Mr. Sullivan, who is a distinguished author, is the son of a former Bishop of Algoma.

\* \* \*

## "WE WILL NEVER DELIVER OUR SOULS"

No document concerned with the occupied countries has so impressed me as one smuggled out of Greece and brought to the Greek Government in London. It is from the National Organization of Greek Women, and it is addressed to "the free women of the world". Its concern is lest the free women should allow the steadfast sacrifice of the women of Greece to be wasted, instead of building on it a safeguard against similar aggressions, ever. Time



and Tide reproduces the appeal as follows:

"Many of our towns which in the past throbbed with life, are now submerged in gloom and desolation. Hundreds of our beautiful villages have been razed to the ground and are now only memories . . . Tens of thousands of our children, brothers and husbands have been the victims of mass executions before our very eyes, and have been made to dig their own graves. Tens of thousands of our menfolk are rotting in prisons and in concentration camps; and we, in an agony of anxiety must listen to the continuous sound of the shots which are treacherously murdering them. Our savage oppressors . . . torture us to make us betray our secret organizations.

"Many of us, now homeless, starving and unprotected, with babies in our arms and bundles on our shoulders, drag our weary footsteps up the seemingly endless road of our Calvary. Our knees may give way. Tears may fall in torrents from our eyes. Our souls may be tormented. We do not submit!

"We may starve, we may become human shadows; nevertheless we bear our hunger with pride. We may see our children gradually pining away. Our hearts are torn but we will not give in.

"We want you to realize all the horror of what we are suffering, as a result of this terrible war, and to fire your souls so that you may intensify your war effort still more. We want you to give a great promise. Promise that tomorrow, when the hour of victory shall sound, all of us united shall demand, nay, shall insist upon, the creation of a new world free from wars and destruction; a world based upon the freedom of the individual and on social and universal justice.

" . . . Listen to our voice, which sounds as though it were coming from the grave . . .

"We give you this promise; whatever trials we may endure, however much we may suffer, we will never deliver our souls to the barbarians, and, if necessary, we will make the supreme sacrifice of our lives, like the Souliot women who danced over the cliffs at Zalongo, even prouder than they, because we shall be dying for the freedom of our country and for the freedom of mankind."

\* \* \*

#### RATHER DOGGY

Our good neighbour, over the way, of whom we have spoken more than once, brought over a small bag of combings from her police pup, Max, to see if I could spin them. By itself the



matted hair would not hold or stretch, but combined with a little sheep's wool I was able to achieve something in the way of a bristly thread, rather short in texture and uneven in size. I once saw a muffler made of the hair from English sheep dogs, spun and woven, but there was neither softness nor silkiness about Max's combings. If our G.N. knits a scarf and sends it overseas to her husband, he may wear it out of sentiment but he will find sentiment a very prickly comfort.

\* \* \*

And here is another wool story. The president of our local Red Cross has been serving in the Food Administration section of the Canadian Red Cross Society, and so successfully that after the first group of this corps was taken overseas by the Commandant, our former president was cabled for, to go with the next contingent. She had had valuable experience in quantity cooking, which would be most helpful in the Maple Leaf and Beaver Clubs, where the Canadian Red Cross is serving food continuously.

Naturally we felt pleased and gratified in our local Red Cross, and perhaps some were aware for the first time of the real significance of the voluntary service in the various corps of the C.R.C.S. As for Brigid and me, we felt that a handspun and hand-knitted sleeveless sweater to wear under the tunic would be an appropriate offering. The colour must tone with khaki so a suitable dye was the next problem. Hemlock bark was the solution, and our neighbour next door was good enough to go to the woods and bring back a basket of the inner bark. Vegetable and natural dyes should be allowed to soak and steep a long time and the wool, likewise, should soak in its mordant, in this case alum, for many hours. But this occasion demanded haste, so the result was not as deep as planned. However as in all natural dyeing you are always pleased with the colour you get, and never plan on an exact shade.

After these preliminaries came the teasing, and carding, and spinning. With one ball spun it would be possible to set up the knitting, although there is always the risk of not knowing how much yarn you will have altogether. There is nearly always more than feared there would be, and if it is spun sufficiently coarse to use as a single strand its yardage is amazing. When it must be made "double and twist" it takes much more wool and makes a correspondingly heavy garment. Single thread was the thing in this instance if the jersey was to go under a tunic.

Just when ready to put on a few hundred stitches in experiment (for our worker is an



ample model) we learned that her physical examination had changed her plans for the time being. She hopes to get away later but the wool must wait for the time being. No soldier would fit a sweater that was increased steadily from waist to underarm! However, there is another lot of wool from a hemlock bark bath to which a few butternut husks had been added to darken it, and there is also enough dyed in the past with moss to double with it and make a sweater which will be amazingly light in weight and interesting in texture and colour.

Once when fussing about not being able to get satisfactory dye for some wool, the same Red Cross worker looked amused and remarked, "Well, after all, a ten cent package of commercial dye would serve the purpose." If she does go overseas, wearing a snug jersey which is a bit of rolling fields she knows where the sheep grazed, and a bit of a beautiful bush she knows where the hemlock stands; and something of a comfortable shabby room where she has sat and chatted and where the process from the sheep's back to her own was completed she will, I am sure, change her opinion. It is a very satisfying business, the converting of virgin wool into useful articles, and one which is highly recommended to many more women who could take it on.

### WORK OF THE CHURCHES IN WAR FACTORIES

One of the most interesting features of British wartime religion is the development of chaplaincies in the munition factories. We are glad to give an account of one experiment in this direction.

The Bishop of the diocese in which this particular work is situated has for many years realised the importance of bringing the ordinary worker into contact with the Church, and since, in many cases, such contacts have been lost, he has tried to bring the Church to the people.

Since the outbreak of war he has been deeply conscious of the needs of the many war workers in his diocese. In addition to the factories there have been munition hostels to be ministered to as well. Just over a year ago a full time chaplain was appointed to care for the factories, and as the importance of this work made itself evident, a lay worker, also full time, was appointed to assist.

The first step to be taken was to discover to what extent the Government would support the work of chaplains in the factories. For this purpose a deputation was sent from the British Council of the Churches to discuss the matter. The Government explained that, while chaplains could not be appointed officially at that stage, the Council might make representations to the management of the factories themselves. Should the local authorities approve any such scheme, it would remain with them to offer what facilities they could.

In this area the superintendent of one of the large factories was the first to be approached by the Bishop's chaplain. He welcomed the suggestion and believed that it should have fruitful results. He placed a Tarran hut at the disposal of the chaplain and promised whatever assistance he could give. A secular lending library was introduced, consisting of a thousand volumes of fiction and non-fiction, rented from one of the well-known commercial libraries. This building was also opened as a chapel.

In this factory the lunch break lasts for one hour, and it has therefore been possible for midday services to be held twice a week. During Holy Week last year services were held each day by Free Church ministers and the chaplain. A Roman Catholic priest attended to hear Confessions. A Confirmation Class was begun, and a few months ago the Bishop visited the factory to conduct what has been probably the first confirmation on record in the chapel of a war factory. There were seven candidates.

In March of last year a similar approach was made to another management, and they were equally enthusiastic. A hut with three rooms was placed at the disposal of the chaplain here. The largest was converted into a chapel, another was put into use as a library, while the third was furnished with book stands, one for the Church of England, one for the Roman Catholics, and one for the Free Churches.

### "HOW TO READ THE BIBLE"

"How to Read the Bible, with Special Reference to the Old Testament", by the Rev. Alan Richardson, B.D., is the latest addition to the series of booklets for members of the Forces, which is being issued by the Press and Publications Board of the Church Assembly, 2, Great Peter Street, Westminster, S.W.1. (Price 20 cents). It will be found a deeply interesting "plain man's guide" to the Bible, and should be useful to all clergy and to others leading adult study circles and youth groups.

The author begins with short answers to such questions as "Why do we read the Bible?", "Must we be fundamentalists?" and "How is the Bible inspired?". Then, after referring to the booklet in the same series, "How to read the Gospels" by Professor C. H. Dodd, he gives brief "background" introductions to Amos, Hosea, Micah, Isaiah, Jeremiah, Haggai, and Zechariah. How lively these introductions are, and also how "modern" may be seen on page 11 where he describes how Jeremiah "was treated as a traitor and fifth-columnist" and modernises one of Jeremiah's prophecies:

"There will be no butter in the shops or bacon on the breakfast-table . . . The roaring of his bombers is heard from John o' Greats: at the sound of the droning of his engines the whole land trembleth . . ."



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address later. One cannot over-emphasize the value of his assistance in the renewal of our individual and common Church life.

The Rectory, for a long time a grievous weight on our Parish conscience, has been somewhat repaired and renewed. Alterations have been made in the porch. Thanks to the strenuous efforts of some of our people, Mr. and Mrs. Tucker, Mrs. Glover, Mrs. D. Reid and others, the interior has been greatly improved. Mrs. Reid is making a real home out of it, and will, we are thankful to say, remain to keep it so when Mr. Hunt takes up his abode there after next month. As another illustration of the man and boy power shortage, some of the ladies of the W.A. turned out to clean up the Rectory grounds, which badly needed the rake and the bonfire.

Our Spring sale was held on the 1st of May. As this was still within the holiday season, it was a little quieter than usual. It is becoming increasingly difficult to supply the home-cooking table as we all know, but the results of the sale as a whole were more than satisfactory. For this we are indeed thankful, as our numbers have been greatly lessened.

### THE ONOWAY MISSION

St. John's W.A. held a very successful Sale of Work and Tea in the parish hall, on May 1st.

The Junior W.A. spent a very happy day in Edmonton on the occasion of the Diocesan Girls' Festival, and we are very proud of their success in winning the Challenge Cup. On May 22nd the Juniors had a Silver Tea in the parish hall.

It will probably interest members of our congregations to know that religious instruction is being given every week at the following schools: Goldthorpe, Nakamun, Glenford, Pine Ridge, Bilby and Fern Valley. Some of the children from Gunn school come to Fern Valley. This seems to be very worth while, and it is great pity that one has not the time (and the gasoline!) to teach in more of the schools throughout the Mission. It is a real pleasure to go into these schools, as both the teachers and children make one feel very welcome.

Holy Baptism: On May 1st, in St. John's Church, Onoway, Frederick Leslie Hay. On May 2nd, at Glenevis, Shirley Jean Cunningham, Erwin Ronald Cunningham, Harvey Grant Cunningham, Audrey Alice Cunningham.

### CHURCH OF ST. JOHN THE EVANGELIST GRAND CENTRE

Services were commenced again on Sunday, April 4th, at 11 a.m., at the home of Mr. H. J. Ayres. Congregations were fair for Palm Sunday, the three hours devotion on Good Friday, and on Easter Day, when a service of Spiritual Communion was held, as no priest was available to us. Weather and road conditions made attendance very difficult for some, as distances are great.

On April 6th we laid to rest Mr. Z. W. Drake. Service was held in the church at Grand Centre and burial made in the church cemetery. A large congregation attended as many friends and neighbours

paid their last respects. The sympathy of the whole community, and of our church folk were extended to Mrs. Drake and family.

Baptismal Certificates are now ready for all those who were baptized at our Christmas service.

We are looking forward to the visitation of our Bishop in July or August, exact dates have not yet been received from his Lordship.

We were glad to have Mr. Dave Phillips, Calgary, and Mr. Taro Yoneda, of Edmonton, as visitors, and at church services during the first two weeks of May, both will graduate as doctors at the University of Alberta next April. Mr. Yoneda very kindly assisted with a reading of holy scripture at church service on May 2nd.

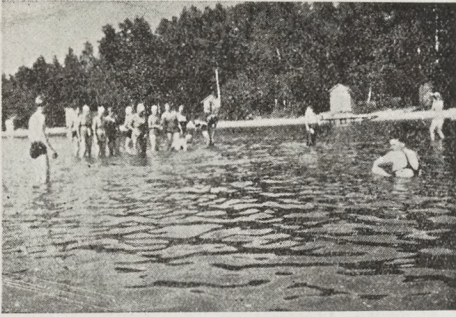
We are glad to report much improvement in Miss Anna Welsh, who became very ill on May 1st and was removed to a Bonnyville hospital. Becoming very much worse on May 7th the prayers of the Church were offered for her recovery. On May 13th she was removed to the University Hospital, Edmonton, after having rallied a little, and although the train trip was very difficult, she made it really very well in the care of her mother and Mr. Dave Phillips. A special service was held on May 9th, in which the whole congregation was asked to plead for her recovery. We give thanks to God for the large measure of recovery which has been vouchsafed to her. The sympathy and understanding of our congregation go out to Mr. and Mrs. Welsh and family during this period of anxiety.

The Ladies' Guild of St. Margaret meets each month on the first Thursday. During the summer months their meetings will be held in the vestry of the new church, commencing on June 3rd. It is hoped that by holding these meetings in a central place several additional members may be enrolled.

A church men's committee has been formed to be responsible for church property and improvement. The first meeting of this committee will be held in the church vestry, on June 9th, at 8 p.m. Members of the committee are as follows: Messrs. G. Garden, F. W. Brady, Reed Hagen, Robert Welsh, R. Lonsdale, N. Wotherspoon, with Mrs. Wotherspoon as secretary. These members have been selected to represent each area of the district and it is hoped that they will greatly assist in the financing and management of the material upkeep of the church and the hastening of the completion of the church building, and the fencing of the church land.

The annual church picnic will be held on the church recreation grounds at Grand Centre on Friday, July 9th; the proceeds of which will go to pay off an outstanding balance against our church building of about \$125.00. We would ask all interested in the furthering of the work of the Church to give real support to the newly formed church committee, thereby enabling them to carry out their necessary work. Also it will be necessary for all of us to make what offerings we can this summer and fall to enable the church committee to see that an outside finish is put on the church building and paid for this year, to preserve the present structure. It is also necessary to enclose the cemetery by a suitable fence, thus protecting the graves and building from cattle, etc. It is not intended that much inside improvements should be considered until the war is over and then perhaps the completing of the inside could be done as a thankoffering to God for victory.





## KAPASIWIN

A game of water polo. The beach is ideal for bathing.

## The Rural Deanery of Vermilion

### CHRIST CHURCH, MANNVILLE

THE REV. S. J. BELL

We have had a number of visitors during May. The Bishop and Mr. Storey, architect, came on the afternoon of the 4th, to have a look over the vicarage and assist the vestry in planning a number of improvements, which are felt to be needed. Miss Camp of the Sunday School by Post arrived on the 7th, after having been in the Innisfree and Wilberforce districts. Miss Camp visited in Mannville, Chailey, Salteaux, and Stellaville, calling on Sunday School by Post pupils and enrolling some new ones. The Rev. F. A. Peake, vicar of Clandonald, conducted Morning Prayer at Vegreville, May 9th, and also answered a call for the baptism of a child in the Vegreville General Hospital. Car trouble prevented Mr. Peake getting to Stellaville for the afternoon service. However he also conducted Evening Prayer at Mannville. The matter of the Revolving Rectory Fund was brought before the congregations. Sunday, the 16th, the Rev. L. A. Bralant conducted services at Innisfree, Wilberforce, Chailey and Mannville. All congregations were pleased to welcome the Rev. L. A. Bralant (former vicar) and Mrs. Bralant. Mr. and Mrs. Bralant were guests of Mr. and Mrs. J. Croft. At these services also the question of the rural rectories and the Revolving Rectory Fund was put before the people.

Our Girls' Auxiliary participated in the competitions of the Anglican Girls' Festival, obtaining three first places (Essays, Posters and Knitted quilt). Lantern slides on the study book, "Publishers of Peace," were shown in church Thursday evening, May 20th. These slides, some of them beautiful, help to make clear the wide extent of the work of our Canadian Church. The girls joined with the leaders and members of the C.G.I.T. on a hike recently. They had an enjoyable time, but we hear that the majority hiked home on wheels.

The members of the Woman's Auxiliary are holding a tea and sale of aprons June 12th, at the home of Mrs. E. A. Mercer.

The local Scout Troop, of which the vicar is scoutmaster, has had its charter renewed and both Scouts and Cubs are making progress.

**Baptisms:** Mannville—May 7th, Karen Jane Allison, daughter of Mr. and Mrs. Charles Allison of Edmonton, granddaughter of Mr. and Mrs. J. T. Burch, Mannville. May 23rd, Judith Anne Hinton, daughter of Mr. and Mrs. Walter Hinton, Salteaux; Shirley Margaret Hinton, daughter of Mr. and Mrs. Albert Hinton, Salteaux; Ruby Jane Hawley, daughter of Mr. and Mrs. Percy Hawley, Mannville; Betty Catherine Smith, daughter of Mr. and Mrs. James Smith, Salteaux. Wilberforce—May 30th: Margaret Pauline Davies, daughter of Mr. and Mrs. Percy Davies, Minburn.

**Burial:** Mrs. Sarah H. Williams, affectionately known as "Grandma Williams," at the age of 82. Mrs. Williams was one of the oldtimers of Mannville and of our church here, she and her husband having helped in the building of the first church south of the railway tracks (Mr. Williams provided the church bell). She was first president of the W.A. Mrs. Williams was present at the Easter Communion, and again two weeks ago. She had been residing with her son and daughter-in-law, Mr. and Mrs. A. E. Williams, until a few days before her death in Mannville Municipal Hospital. The great many floral tributes expressed the high esteem in which she was held by the people of the town and countryside. Her favorite hymn, "Abide with Me," was sung at the funeral service. The choir sang "The Old Rugged Cross." We tender our sympathy to her family and friends.

### ST. ALBAN'S, CHAILEY

The service at St. Alban's, Sunday, May 16th, was conducted by the Rev. L. A. Bralant, of Wainwright. Sunday, the 30th, the time of service was changed as the vicar had to conduct a funeral service in town. A heavy rain then made it impossible to get to Chailey. An attempt was made but the road was too greasy. The vicar and Mrs. Bell and family attended the May meeting of the Ladies' Community Club, held at the home of Mrs. Jens Peterson. This hard-working group of



## KAPASIWIN

An A.Y.P.A. conference. "Soup's on!"



ladies are very active in the work of the Church. They are having further repairs done to the church building.

We deeply regret the passing of Mr. William Coulter of St. Alban's congregation. Mr. Coulter had a long illness, passed for the greater part in Mannville Municipal Hospital. There he was a most cheerful and courageous patient. St-Alban's Church is built on a section of Mr. Coulter's land. Mrs. Coulter is organist. We extend our sympathy to Mrs. Coulter and family, and other relatives in the district. Funeral service is to be held Wednesday, June 2nd.

### THE CLANDONALD MISSION

THE REV. G. A. PEAKE

The Bishop's "Revolving Rectory Fund" was duly launched in the Mission on Sunday, May 9th, when the Rev. S. J. Bell, the Vicar of Mannville, came to speak in its behalf. The envelopes will be sent out with the June issue of the "Parish Newsletter" and, it is hoped, will meet with a generous response.

The Vicar has recently carried out a systematic visitation of the Mission, assisted by Miss Camp of the Sunday School by Post, who also addressed the Sunday School at Clandonald on May 23rd. Not all the homes in organized parishes were visited but they will be covered during the summer.

The Clandonald A.Y.P.A. held a party during the month to close its activities for the year. Members of the Roman Church, and of the Allandale United Church were invited. The A.Y.P.A. has also invested in a \$50 War Bond which is to form the nucleus of a fund to install a furnace in the church.

The W.A. branches of the three parishes have increased their activities with the advent of spring. The Irwinville members met recently to make a quilt for the D.C.S.S. At Clandonald, the members intend to meet during the coming week to give the church its annual spring cleaning, and again on the following day to see the lantern slides illustrating the Study Book, "Publishers of Peace."

## Rural Deanery of Wainwright

### WAINWRIGHT

THE REV. L. A. BRALANT

With the return of better weather and road conditions the work of this Mission has got into its stride once again. At Wainwright the various organizations have been busy. Three scholars sat for the Sunday School Examination, and all obtained high marks. The six members of the Junior W.A. sat for the Study Book Examination, but results are not yet to hand.

Congratulations go to our Girls' Group on their success in the Girls' Festival, held at the end of April. Our girls won a certificate for highest marks



### KAPASIWIN

It's even fun washing dishes at Camp.

in the Christian Symbolism contest. They also did well in the Baking and Menu contest. We hope our numbers and interest will increase next year so that St. Thomas' may give an even better account of itself in the Festival.

Our Senior W.A. held a successful Tea and Sale on May 15th. The ladies from Battle Heights also took part in this, as last year.

A new effort has been started by the rector in the opening of a Sunday School in the Sydenham district. We wish the enthusiasm shown at this centre was as manifest in Wainwright also! In a town this size the numbers of children attending Sunday School is lamentable. If church members would make this a matter of earnest and definite prayer, the situation would be improved.

On May 23rd a memorial service was held in memory of the late Sgt. Joseph Harrington Collett, killed in action with the R.C.A.F. on May 12th. At the impressive service Flight-Lieut. W. J. M. Swan from Edmonton gave the address.

St. Mary's, Irma, was honoured with a visit from Bishop Barfoot, on May 7th, when two candidates were confirmed. They were: Michael Joseph Ricks and Flora Rebecca Darling. We welcome these two persons into the full fellowship of our Church and pray that the Holy Spirit's power may be manifested in their lives.

The Junior W.A. continue to do good work and the study book scrap books show ingenuity and skill.

On May 16th the Wainwright Mission enjoyed a visit from the Rev. S. J. Bell of Mannville, who preached at all points for the Rectory Fund. It was a joy on my part to renew acquaintances with friends in the Mannville Mission. We hope everyone will do the utmost to meet the requirements of the Rectory Fund, so that the Church's work may continue unhampered by the lack of suitable accommodation for its ministers.

**Holy Baptism:** April 29th, Wainwright, Dennis Lea Lissimore.



### HOLY TRINITY, TOFIELD

THE REV. H. J. JONES

The Senior W.A. met at the home of Mrs. Holmes on Thursday, May 6th, with six members present. After the usual devotionals and various reports given, we decided to pay our W.A. pledges for 1943.

The Dorcas Secretary reported the bill for supplies for the bale for the Indian school had been paid. Members met in the church hall on May 12th and May 13th to finish the quilt. The Indian bale was recently forwarded to the Diocesan Dorcas Secretary. The members are also busy making articles for Social Service and it is hoped to have these ready at the June meeting. Since our last monthly meeting a bale of clothing was also forwarded to the Social Service Secretary.

The Sunday School Lenten boxes were presented on April 25th, the amount realized was a little more than that of 1942. Considering the various removals during the year this was very creditable. On May 16th we were happy to enroll three Little Helpers, Kathleen, David and Donald Thomson, as Sunday School scholars. Thank you, parents, for driving them in from the country. We were also pleased to have wee Ann Smith present for four Sundays while visiting with her grandmother, Mrs. G. Weatherill. Ann has now returned to her own home at Inland, and with her brother Billy rejoices over a new baby sister.

A strong and suitable table, fitted with drawers, etc., has recently been placed in the church hall for the convenience of the wee scholars when doing seat work. This was made and donated by Mr. J. W. Robinson.

**Services:** The Ven. S. F. Tackaberry was celebrant and preacher at our Easter Communion, on May 2nd, at 7.30 p.m. The Rev. H. J. Jones conducted Morning Prayer on May 9th; Evening Prayer on May 16th, and Holy Communion on May 23rd. Mr. Toop, returned missionary from China, and also representative of the British and Foreign Bible Society, gave a short and interesting address at the close of Evening Prayer on Sunday, May 16th. We are grateful for all these services, but there is room for improvement in attendance at times. Next church service will be Sunday, June 13th, Holy Communion at 11 a.m.

The Rev. H. J. Jones gave a short and interesting address in the Variety Theatre here, on Friday, May 21st, on Empire Day. The service was held under the auspices of the Dr. Tofield Chapter, I.O.D.E. The local school children and their teachers were present and a short program was presented by the scholars.

### ST. MARY'S, EDGERTON, and ST. PATRICK'S, HEATH

THE REV. A. A. COURT

Our two delegates, Mrs. D. Sawyer and Mrs. P. Wolff, who attended the Diocesan Annual, certainly brought back a wonderfully detailed account of the entire proceedings, and filled us all with fresh enthusiasm to carry on, in spite of little difficulties that arise from time to time in these strenuous days. The Junior W.A. members were justly proud of the fact that some of their work had been on dis-

play at the Annual, too, and we feel quite sure that this honour will spur them on to even greater endeavours in the future.

On the 11th of May an enjoyable evening of bridge was held under the auspices of St. Mary's W.A., in the church basement, and of the eight tables invited, only four persons were unable to attend, and that was because of illness. Mrs. Donald Pawsey and Mr. Fred Ramsey were the prize winners.

We hear that there is a possibility of further changes being made to our Rector's itinerary, but we are able to state quite definitely that any alterations made will in no way affect our own services, which will be held as usual on the second and fourth Sundays of each month.

The Sunday School pupils of St. Patrick's and St. Mary's have completed their examination papers for the Dominion Board of the G.B.R.E. and are eagerly awaiting the results.

## Rural Deanery of Metaskiwin

CAMROSE

THE REV. A. WALLIS

**A.Y.P.A. Convention**—Three young people went from Camrose: Amy Sharland, Sheila Cary and Eva Briggs. They found it difficult to put into words, all that the Convention meant to them, but here is a short report, and it is easy to read between the lines:

"The 1943 Conference commenced with a banquet and dance which we found very enjoyable. This occasion enabled us to meet other young people, who made us welcome. The speeches impressed us, and made us feel confident as to the worthiness of our Cause. At the morning service Canon Trendell gave a very inspiring sermon on 'It's tough, but not too tough'. What we found most interesting was the 'Mock Parliament.' We wish to extend our most sincere thanks to the Edmonton A.Y.P.A., and especially to Canon and Mrs. Trendell, for the friendly hospitality they showed us during our stay in the city."

There seem to be only fragments of news this month. The W.A. have enjoyable meetings, and everything is going on well. One group held a very successful military whist party; another a home cooking sale—a pretty plucky thing to attempt these days—and the result repaid the effort.

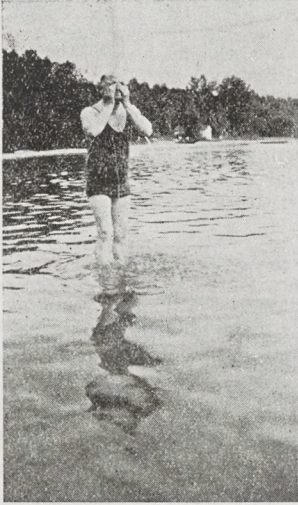
At church we have a steady attendance of soldiers from the M.T.C., and although the crowd is not large, those who are Anglican come faithfully, and very much appreciate and enjoy the hospitality shown them in the rectory. Mothers appreciate this too.

Most of the spring-cleaning is finished, but it is never too late or too early to start on one's own life. The mind and heart get cluttered up with little resentments, petty jealousies, and it is a good idea to sweep down the cobwebs so that our life may become fit for the Master's use.



**Baptisms:** "And he called young children to Him that He might bless them."—Joyce Elizabeth Gardiner, June Jeanette Dodds, Deanna Alice Gert-rude Dodds, and James Frederick Brandon.

**Marriages:** John Joseph Toth to Isobel Jenny Healy. James Weeks to Edna Leonara Moller.



**KAPASIWIN SUMMER SCHOOL**  
"The water's warm! Come on in!"

### IMMANUEL, WETASKIWIN

THE REV. W. T. ELKIN

Men and girls of the Anglican Church, stationed at the Canadian Army Basic Training Centre No. 133, of which Rev. W. T. Elkin is acting chaplain, were entertained by Immanuel congregation at a social evening in the parish hall, on May 19th. The event was well attended and afforded an opportunity for all to become better acquainted.

The W.A. of the Wetaskiwin Deanery will meet in the parish hall on Thursday, June 17th, when Mrs. Tackaberry and Mrs. Reid, Diocesan President and Treasurer, and Mrs. Craigie, Girls' Work Secretary, will be guest speakers. Holy Communion will be celebrated by Rev. W. T. Elkin, assisted by Rev. A. Wallace, Rural Dean, at 10.30 a.m. Business sessions will be presided over by the president, Mrs. E. Barnett. The local W.A. will be hostesses at afternoon tea.

Officers and members of the W.A. are grateful to the congregation and other friends for the success of their tea and food sale, held recently, when nearly fifty dollars was realized.

Confirmation classes are being held reglarly and the Bishop of Edmonton will visit the parish and hold Confirmation on June 27th.

Congratulations are being extended to Rev. W. T. Elkin and Mrs. Elkin on the birth of their son, Frederick Bruce, and all are delighted to welcome Mrs. Elkin and Bruce home.



INTERIOR OF HOLY TRINITY CHURCH



# THE WOMEN'S PAGE

by Edith Peace

## RATIONING AGAIN.

It seems so strange to think that we should ever have meat rations in Western Canada, but such is the case, and it will not do much harm to any of us. To tell the truth, meat rationing had already commenced in our house, as the price of meat has gone up so alarmingly that one cannot afford to be buying as much meat as in peacetime. From time to time one hears that the cost of living has only increased fifteen to twenty per cent., but that is only true of commodities which have a ceiling price. When I think of the nice roasts I used to buy for about sixty cents, and now find myself having to pay as much as two dollars for something not nearly as nice, I don't need a ration book to compel me to call a halt.

The meat ration should not be much of a trial to anybody, with some things not rationed at all. I can recall the time when liver used to be given away almost for nothing! Our garden produce will soon be poking its head through the earth, and it won't be long before we shall have lots of fresh vegetables, and not need so much meat anyway. How fortunate we are to have such generous rations, and how the conquered peoples of occupied Europe must envy us our wonderful fortune to be away from the devastation and ruin of war.

I still can't understand why the authorities bothered to have us fill in forms stating our sugar requirements for canning if they are only allowing us ten pounds of sugar per person. The majority of people hoped for at least twenty pounds, and a few put in almost astronomical requirements, so that the figures of ten pounds was rather disappointing. It looks as though we shall be having bread-and-jam for desert next spring, if we have any jam left. I think I shall feel inclined to use most of my sugar for jam-making.

## RATIONS.

Rations of meat, rations of cheese,  
Rations of bacon and ham;  
Rations of eggs, rations of milk,  
Rations of sugar and jam;  
Rations of fruit, rations of lard;  
Rations of butter and tea;  
Rations of clothes, rations of boots!  
Come and go shopping with me.

Unrationed sky, unrationed sea,  
Unrationed sunshine and breeze;  
Unrationed stars, unrationed clouds,  
Unrationed beauty of tree;  
Unrationed peace, unrationed hope,  
Unrationed pardon and love;  
Unrationed faith, unrationed grace,  
Free from our Father above.

—"The Australian Church Record."

## BABIES AND BAPTISMS.

This have certainly been a record year for babies. It seems as though all the children I used to know have grown up, got married, and started raising their families. And how proud they all seem to be—

and what bonnie babies! I was godmother to one recently, and she behaved most beautifully throughout the whole service, and just opened her eyes long enough to see what was going on—at least, that is how it seemed to us, though she was only three weeks to the day. It was a lovely little service, with only the family and a few friends present, and it seemed as though we were dedicating this little one to the service of God.

I thought afterwards how much easier it is to baptize a babe of that age than it is to baptize a child of fifteen months, or two years. Yet, a lot of mothers wait far too long before taking their children to be baptized. I have been to baptismal services where the child was old enough to "make strange", and objected to the priest holding him. How unhappy a priest must feel to baptize a howling, struggling child. Even the proud parents feel embarrassed at times, and the inspiration of the ceremony is lost completely. The longer the date of baptism is left the more difficult it becomes, and I hope all young mothers will take my advice and have their babes christened whilst they are very young. Frequently we are kept waiting for the godfathers or godmothers, and postpone the baptism until they are in town. I believe it is better to let them be godparents by proxy, and have the baptism early. And, don't forget we have a service of "Churching". I recall the time when mothers made their first visit after confinement to the parish church for the service of "Churching." Then we felt free to make our social calls.

## HOLIDAYS.

School will soon be out for the summer, and the children, apparently, will be on holiday until October. Next year they will be attending school during the month of July. This is a most amazing innovation, and one cannot help feeling that it is unwise. It may well be that the older children can make some worthwhile contribution to the labour shortage during the summer months, but the great majority of the children are not old enough to go out to work, and must be around the house and streets playing. As it is they are glad enough to go back to school when the two months have passed, but goodness knows how they will be after over three months. I am afraid that some mothers will find the last six weeks of the holiday a real trial, and the teachers will be confronted with whole classes which have almost forgotten what they learnt the previous year.

Surely it would have been wiser to have passed the necessary legislation making a distinction between the high school children who could go out to work, and the other children of the public schools who most definitely should be at school. This may not affect the one-room country schools unduly, but the effect on city and town schools can be a very serious one.

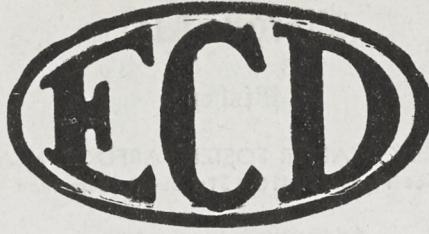
—EDITH PEACE.







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